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ABSTRACT

Intended to aid secondary school vocational education teachers, this document provides learning activities for educators to use in meeting the needs of culturally diverse students and outlines strategies to improve teaching effectiveness in overcoming cultural differences. Section I summarizes background information on cultural pluralism and the cultural diversity in education. Four groups are identified as constituting the majority of ethnic groups in the U.S.: Blacks, American Indians, Hispanics, and Orientals. While section II gives an overview of cultural diversity in vocational education, section III is divided into parts to cover the attributes of each of the four major ethnic groups. Both sections II and III contain learning activities, objectives, group activity sheets, informative handouts, and annotated resource lists for additional information. The learning activities in section III primarily consist of discussions designed to increase the teacher's awareness of how cultural heritages differ from the Anglo culture that dominates the school system and how these differences can affect school behavior and performance of culturally diverse students. Section III also provides activities aimed at developing teaching strategies that recognize the uniqueness of Black-, Hispanic-, Asian-, and Native-American cultures. Section IV deals with implications for instructional strategies and the teacher's role in working with culturally diverse pupils, such as understanding the special psychological, emotional, and security needs of these students. (ELG)

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TEACHING TIPS ON CULTURAL DIFFERENCES IN VOCATIONAL EDUCATION

A Guidebook of Selected Activities for Teaching Students Who Are Ethnically and/or Culturally Different

By:

N. Alan Sheppard
Ruth A. Protinsky
Margaret Berry

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SECTION I INTRODUCTION

The United States, long the "melting pot" of European nationalities, is at a crossroads. Many ethnic groups, while retaining much of their cultural heritage, have gradually become assimilated in America's national life. But other minorities, including Black Americans, Chicanos and Puerto Ricans, have found it difficult to do so. This has given rise, especially among the disadvantaged minorities, to a call for "cultural pluralism"--a concept stressing ethnic or racial, rather than "American," identities.

Background Information

U.S. Census Bureau figures for 1970 reveal that whites account for 87.5 percent of the total population, while blacks number 22.5 million, or slightly over 11 percent. Among other racial groups, the largest are the Japanese with 0.3 percent of the population, followed by the Chinese, with 0.2 percent, and the Filipino, with 0.2 percent.

Nearly 40 percent or 75 million of the U.S. population identify themselves, either by foreign birth or descent, as belonging to seven major ethnic groups. They are: German (19,950,000), English (19,050,000), Irish (13,280,000), Spanish (9,230,000), Italian (7,240,000), Polish (4,000,000), and Russian (2,150,000). Since whites account for 177,750,000 of the U.S. population, the "missing" 102 million belong either to other ethnic groups (an estimated 10 million of them do), or--more significantly--they no longer feel part of one single group or nationality. Through intermarriage and a long process of assimilation, these Americans have acquired a wholly "American" identity.

The Problems of Cultural Assimilation

Many of today's immigrants face insuperable odds. The American economy, with its accent on specialization, no longer affords employment opportunities to every person willing to work. The competition in some fields has been sharpened by temporary or permanent surpluses of available talent. Since economic and social status has become the minimum prerequisite for wider acceptance by the dominant group--so-called Middle America--limited employment opportunities are a powerful deterrent to upward mobility.

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*PLEASE NOTE: As used in this publication, the terms "cultural pluralism," "cultural diversity," "multicultural," "multiethnic" and "ethnic diversity" are used interchangeably.

The language problem, too, is more acute than ever. While the "old" non-English-speaking immigrants insisted that their children pick up English as fast as possible--even though they, themselves rarely spoke it well--today's stress on ethnic cultural heritage encourages proficiency in the language of the new immigrant's birth or descent. Thus some new arrivals, especially those from the Spanish-speaking countries--call for two-language courses at school and bilingual public announcements on radio and television. Yet English--as one language for all--has proved to be the strongest common bond between the old settlers and the immigrants since the dawn of American independence.

The accent on "cultural pluralism" is in part due to the failure of some minorities to be allowed to identify with the dominant group. The American pattern of life helps perpetuate traditional, discriminatory intergroup practices, which provide fertile soil for personal prejudice. These practices operate through churches that regard their particular religion as superior to others; through education that places disproportionate value upon the contributions of northern and western European immigrants to this country; through the concept that the ideals of middle-class people are of higher quality and therefore normaltive for all other socio-economic classes.

Yet, some minorities--while being castigated for not conforming to these precepts--are at the same time denied the social mobility needed to enter the mainstream of American life. This anomalous situation has helped generate a movement to "look inward"--to create a separate ethnic or racial identity. The new militancy in reasserting a group's cultural heritage is not conjured to Blacks, Chicanos or Puerto Ricans. Growing group consciousness has also been noted among Italian Americans and Polish Americans.

There are some, however, who contend that any claims of complete pluralism are as "absurd" as the quest for a genuine melting pot. They believe that, in a nation of immigrants, assimilation is not the opposite but part of the same process as pluralism. In their opinion, the two conceptually separate processes are in reality parts of the same ball of wax called American society.

Melting Pot Theory

Although the basic philosophy of the public schools was to make one model American during the latter part of the nineteenth and early twentieth century, in most instances the schools isolated racially different groups. However, for white Americans, native and immigrants, a theory began to arise to support the inculcation of the values, customs and language held by the dominant Anglo culture. Israel Zangwill's play, The Melting Pot, first performed on Broadway in September, 1909, introduced this concept. In that play a character, David Querzano, a Russian-Jewish immigrant to New York City describes the new country as follows:

> America is God's Crucible, the great Melting Pot where all races of Europe are melting and reforming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups with your fifty languages and histories, and your fifty hatreds and rivalries, but you won't be long like that, brothers, for these are the fires of God. A fig for your feuds and vandettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians--into the Crucible with you all! God is making the American . . . The real American has not yet arrived. He is only in the Crucible, I tell you--he will be the fusion of all races, the coming superman (Zangwill, 1909).

This melting pot myth was adapted as a means of absorbing the large and unprecendent influx of immigrants from different ethnic backgrounds. This amalgamation was supposed to produce a super human, the American, from these different cultural groups, but not from the different racial groups. The school program reflected the values, customs, behaviors, and language of the WASP majority. Ethnic diversity was not tolerated.

Obviously the melting pot theory was doomed to fail. First it was only designed as a means to assimilate white Europeans. Other culture groups, Native Americans, Afro-Americans, Spanish-speaking and Orientals, were certainly not going "to melt" into the dominant Anglo culture. These culturally and racially different groups had been systematically excluded from the mainstream of American life since the Declaration of Independence. The melting pot never proposed to include all American ethnic groups. Secondly this myth was based on the premise that all cultures could be assimilated into the American social, economic and political system and that this was a desirable goal.

Challenges to this theory called for a multicultural approach in American schools. In 1915 Horace Kaleen wrote an article "Disadvantages of the Melting Pot" that advocated cultural pluralism in American society. In addition, John Dewey used the term "cultural pluralism" in an address to the NEA in 1916 (Dewey, 1916). Efforts to include a pluralistic outlook in American schools has been advocated since 1916. However, it was not until the past twenty-five years that minority groups have had the legal power to challenge the school systems.

In the 1960's the civil rights movement dramatically pointed out the failure of the public schools for the minority youth who did not "melt" into the system. Eighty percent of Puerto Rican students in New York dropped out by twelfth grade while 46% of blacks also dropped out by twelfth grade (Stent, et al., 1973). Almost 50% of American Indians quite before finishing high school; however in the New York Metropolitan area only 28.9% of whites dropped out by the twelfth grade (Stent, et al., 1973).

Thus in recent years, there have been protests, pressures and programs to eliminate prejudice from textbooks, schools, and mass media. At the same time demands have escalated to add minority group courses and curricula in schools and universities.

Demands Made

Demands for minority-group focus became so general and insistent that literally hundreds of colleges and universities have set up Afro-American studies programs, a practice spilling over into elementary and secondary schools. Similarly, more than 80 institutions of higher learning introduced Mexican-American study programs or departments.

"Project Pole," a newspaper and television advertising campaign, was started to elevate the image of the Pole in this country. The Cleveland Orchestra in 1971 initiated a series of ethnic nights, aimed at Hungarian-Americans, Italian-Americans, Czech-Americans. At Temple University, in Philadelphia, a course was initiated in Yiddish, the first of its kind at that school.

A study of the treatment of minorities in social studies textbooks, Minorities in Textbooks, analyzed 45 leading junior and senior high school textbooks and found that material on Jews suffered from an overemphasis on their ancient past; that the black man's struggle for equality was treated more with complacent generalizations than with hard facts; that the contemporary role of other minority groups, such as Mexicans, American Indians, Chinese-Americans, Japanese-Americans, Spanish-speaking people, was largely ignored.

The need to provide understanding of one's own and other ethnic groups was recognized in a bill passed by Congress in June, 1972, which established the Ethnic Studies Heritage Programs Act, which would prepare materials on the contributions of minority groups to America for use in schools and for the training of teachers.

In addition a number of ethnic action and research institutions have come into being, such as, the National Center for Urban Ethnic Affairs in Washington, the National Project on Ethnic America of the American Jewish Committee in New York, and the Center for the Study of American Pluralism in Chicago.

CULTURAL DIVERSITY IN VOCATIONAL EDUCATION

In passing the Vocational Education Act of 1963, the Vocational Education Amendments of 1968 and 1976 (PL 94-482), Congress intended to make occupational training and retraining accessible to "persons of all ages in all communities" including those persons who are disadvantaged and handicapped. They are often denied the development of salable skills because of the lack of adequate facilities, equipment, special services and programs.

In enacting the Vocational Education Act of 1963 and subsequent amendments, Congress redirected vocational educators to provide vocational education oriented to the needs of people instead of being aimed at rigid categories in a limited number of occupations.

The intent of the legislation was twofold:

1. To change the emphasis of vocational education from training in selected occupational categories to helping to prepare all groups of the community for their place in the world of work.
2. To make vocational education more responsive to the urgent needs of persons with special difficulties preventing them from succeeding in a regular vocational program.

Thus the Act recognized the important role vocational education should play for students having academic, socioeconomic, or cultural differences and made Federal funds available for these students with special needs.

Who Are the Culturally Different in Vocational Education?

Most of the population today considered culturally different are the ethnic or minority groups--Afro-Americans, Puerto Ricans, Cuban Refugees, Appalachian Whites and the nation's poor migrant laborers. Although it is difficult to make accurate generalizations about such diverse groups, it is possible to consider their common experience and background and how these factors affect them in the cultural setting. All culturally different or ethnic minorities are not disadvantaged. However, members of these groups, principally Blacks, Chicanos and native Americans, have been systematically denied advantages enjoyed by the majority culture in this most affluent of nations.

This nation is only vaguely aware of the geographic concentrations of Mexican-Americans in the Southwest, of the Indians on reservations, and of the Appalachian trapped in the physical and social isolation of the mountains of the Ozarks and Appalachia, and of blacks trapped in the Mississippi Delta. Programs for change must inform the nation as a whole of the urgency of the problems of its ethnic minorities. Programs designed for change must also prepare culturally different individuals for life in the larger society if this is the life these individuals wish to choose. Historically, too many culturally different persons simply have had no choice.

The challenge to vocational education is to identify the special needs and develop the unused talents of students from three culturally different groups. They will need support and encouragement, early success experiences and help in developing the skills to cope with frustration and despair to accomplish this; new types of programs and teaching materials and techniques will need to be developed. Training of teachers, administrators, and counselors will be needed along with involvement with the community (Sheppard and Protinsky, 1976).

TO WHAT EXTENT IS VOCATIONAL EDUCATION SERVING ETHNIC MINORITY GROUPS AS INDICATED BY ENROLLMENT DATA?

Probably a little better than the rest of the population, Blacks make up a little more than 10% of the nation's population and 15% of the Vocational Education enrollment. Nearly 6% of all vocational students are Hispanic, which is probably higher than the percent of Hispanic people in the total population. The U.S. Census has no separate Hispanic figures. American Indians and Orientals are small minorities, but in both cases they are better represented in Vocational Education than in the total population. As in the case with women, it would be extremely valuable if not essential to know what programs these minority groups are enrolled in to say with any assurance how well they are being served.

As it is, all of them appear to have slipped a little in their proportions of the total Vocational Education enrollment over a three year period. The last previous year in which ethnic data were required by the U.S. Office of Education was 1971-72. At that time the proportion of Blacks was 16.61%, compared with 15.15% in 1974-75. Hispanic enrollments made up 6.06% of total Vocational Education in 1971-72, compared with 5.70% three years later. American Indians dropped from 0.84% to 0.79%. Only Orientals increased their percentage from 1.00 to 1.09.

	Percent in Total Population*	Percent in Vocational Education 1971-72***	Percent in Vocational Education 1974-75
Blacks	11.11	16.61	15.13
American Indians	0.39	0.84	0.79
Orientals	0.51	1.00	1.09
Hispanic	Not Available**	6.06	5.70

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*Population by ethnic group has not been updated by the U.S. Census Bureau since 1970. The total population has increased an estimated 6%, and the figures here simple represent the same increase applied to each.

**The 1970 U.S. Census does not contain a breakout of Hispanic or Spanish-surnamed.

***These percentages are taken from Tables 41-47 in Vol. 2 of the Baseline reports, pp. 96-105.

The following activities are designed to help one define the concept of cultural pluralism and its meaning for vocational education (with special emphasis on classroom activities). Through these planned learning experiences, vocational educators should become more aware of the special needs of their culturally diverse students and hopefully will begin to outline strategies to improve their teaching effectiveness in overcoming cultural differences that sabotage the teaching-learning process.

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SECTION II CULTURAL DIVERSITY IN VOCATIONAL EDUCATION: OVERVIEW

OBJECTIVES:

1. To define the major goals of cultural diversity in vocational education
2. To explore the current status of cultural diversity in vocational educational school systems
3. To clarify ones own racial and/or cultural values
4. To recognize potential problems in establishing culturally diversed concepts in the vocational education classroom and laboratory
5. To examine the results of educational practices that don't recognize cultural diversity in the classroom
6. To examine curriculum guidelines that would establish multicultural concepts within a vocational education setting
7. To evaluate the multicultural environment within individual vocational schools
8. To provide a resource list of materials emphasizing multicultural education

ACTIVITY 1

OBJECTIVE: To define the major goals of cultural diversity in vocational education

RESOURCES NEEDED: Banks, James. Multicultural Education: Practices and Promises. Phi Delta Kappa Educational Foundation Fastback #87. Bloomington: Phi Delta Kappa Educational Foundation, 1977. 75¢ single copy, pages 7-13.

DIRECTIONS:

1. Through a leader-led discussion trace the concept of multicultural education from the melting pot theory to the cultural diversity theory.

2. Through a leader-led discussion examine the five major goals of cultural diversity in education and relate how these goals apply to vocational education.

   Goals:

   a. To help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures
   b. To provide students with cultural and ethnic alternatives
   c. To provide all students with skills, attitudes and knowledge they need to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures
   d. To reduce the pain and discrimination which members of some ethnic and racial groups experience because of their unique racial, physical and cultural characteristics
   e. To help students to master essential reading, writing and computational skills

Sample questions the leader might ask:

1. Why is the melting pot theory not applicable to your school today?
2. How does your school recognize and deal with its culturally diverse students?
3. Does your school have specific policies to handle these five goals? Any informal practices?
4. What role can and/or should vocational education take in attempting to implement these types of goals?

ACTIVITY 2

OBJECTIVE: To examine the current status of cultural diversity in educational systems

RESOURCES NEEDED: Multiethnic Education: Practices and Promises, pages 14-32

Blackboard and chalk

DIRECTIONS: Through a leader-led discussion list and discuss the six approaches currently used in most schools to deal with cultural diversity in education. Write these six (1. programs to silent protest, 2. children learn what they live, 3. we treat them all the same, 4. us and them, 5. heroes and holidays, 6. teepees and chitlins) on the board.

Have the participants place their school in the category or categories they think most appropriate for their school. Try to elicit participants' feelings towards these different approaches and have them identify potential problems one would have in utilizing these approaches in the school. As each participant gives reasons for and against these programs, perhaps they will begin to conceptualize their own concept of cultural diversity and its meaning for their own classroom.

ACTIVITY 3

OBJECTIVE: To clarify one's own racial and/or cultural values

RESOURCES NEEDED: Fromkin, Howard I. and John J. Sherwood, editors. Intergroup and Minority Relations: An Experiential Handbook. La Jolla, California: University Associates, 1976.

Activities from the book

DIRECTIONS: Choose from any of the following activities that emphasize clarification of one's own feelings toward other groups.

REBIRTH FANTASY: DISCOVERING RACIST ATTITUDES AND STEREOTYPES

Goal

To help each person become aware of his own racist attitudes.

Group Size

Any number of groups of four to six people each, preferably equal numbers of blacks and whites.

Time Required

Approximately two and one-half hours.

Materials

I. A copy of the Rebirth Fantasy Guide for each participant.
II. Newsprint and felt-tipped markers.

Physical Setting

A room large enough to accommodate several subgroups comfortably, with minimal distractions, or one room large enough for all participants to meet together and smaller rooms for subgroup meetings.

Process

I. The facilitator explains that participants will consider the accuracy of their views about different minority or ethnic groups.
II. He asks them to close their eyes while he leads them through a fantasy designed to help focus on their views. He explains that each white participant is to imagine that he has been reborn as a black infant. Each black participant is to imagine that he has been reborn as a white infant. (The fantasy can be modified to pertain to the appropriate minority groups represented.)
III. The facilitator slowly reads the Rebirth Fantasy Guide, allowing the participants to develop their fantasies in as vivid and elaborate a manner as possible without taking an excessive amount of time.

Submitted by Arthur M. Freedman and Jerry Perlmutter.

IV. When the fantasy has been concluded, he asks the participants to form groups of four to six members of their own race. He distributes copies of the Rebirth Fantasy Guide, newsprint, and felt-tipped markers to each group.

V. The facilitator asks each group to develop and record on newsprint a coposite list of its responses to each of the Rebirth Fantasy Guide questions and to disregard any inconsistencies. One hour is allowed for completion of the composite lists.

VI. Each group then exchanges its composite for that of a different racial group and evaluates it. Then each group develops a list of racist attitudes and stereotypes that it believes are contained either implicitly or explicitly in the other group's composite.

VII. The facilitator asks the participants to form two large groups, one black and one white. He asks each group to formulate a final list of approximately ten of the most prevalent racist attitudes or stereotypes it has discovered.

VIII. When the final lists are completed, they are posted. Participants form a single group again to discuss the lists in terms of the goals of the workshop. The facilitator may focus the discussion by asking participants to complete the following statements (in sequence):

1. "I have learned . . ." (theory building)
2. "As I now reflect on how I have acted toward people from other races, I remind myself . . ." (application)
3. "When I return to my own back-home situation, I will . . ." (commitment to action).

You Are an Adult:

1. What kind of work do you do to make money?
2. How many jobs have you had?
3. Do you feel that you have any value to other people?
4. Are you married?
5. Do you have any children?
6. What is your married life like?
7. What kind of life do you think your children will have?
8. What will their futures be like?
9. Are you getting everything you want in your life?
10. What do you do in your neighborhood?
11. What do you do to get what you want?
12. What kinds of satisfactions have you had?
13. Does anyone know who you really are?
14. What kinds of disappointments or difficulties have you had?
15. Do you feel that anyone really cares what happens to you?

STRUCTURED EXPERIENCES: PERSONAL AND INTERPERSONAL

Getting Acquainted and Warm-Up

Listing Exercise: Confronting Personal Responses

Goals

I. To clarify one's personal feelings toward members of a particular minority or other group.
II. To identify personal styles and preferences in expressing or not expressing these feelings.
III. To discover any inconsistencies in personal behavior toward members of that group and the implications of such inconsistencies.
IV. To identify assumptions, behaviors, and conditions that hinder or facilitate authenic interpersonal relations.

Group Size

Unlimited numbers of groups of five or six participants each.

Time Required

Approximately one and one-half hours.

Materials

I. Three sheets of paper and a pencil for each participant.
II. Newsprint and a felt-tipped marker.

Physical Setting

A room large enough for groups to interact without distractions from other groups.

Process

I. The facilitator explains that the initial task is to gain an awareness of personal responses to members of a particular group in order to provide real data for learning.

Submitted by David A. Landy.

II. He then distributes three sheets of paper and a pencil to each participant and forms groups of five or six participants each. (It is probably more effective to form groups of individuals who do not regularly interact with one another.)

III. The facilitator asks each participant to generate a list on the topic "What I like most about myself in relation to members of this minority group." He may wish to write the topic on newsprint.

IV. When five minutes has passed, he asks the participants to share their lists with others in their group and to discuss the implications of the lists. (Twenty minutes.)

V. The facilitator asks each participant to generate a list on the topic "What I like least about myself in relation to this group." When five minutes has passed, he asks participants to share with others as before.

VI. The facilitator leads the participants in a general discussion of the new learnings derived from the list-making and sharing experience. He suggests that the laboratory setting in which they are presently involved encourages growth through experimentation with new behaviors. He asks them to rejoin their groups in order to generate a third personal list of new behaviors they wish to try involving interactions between themselves and the members of the specific group.

VII. When these lists are completed the facilitator asks participants to help each other develop strategies for implementing experiments with new behaviors. He may ask participants to form helping pairs and to make explicit contracts with each other about their intended behavior. (If the laboratory includes interaction with members of the specified group, the strategies should reflect this, and the facilitator should design the laboratory to accommodate the needs of the participants toward experimentation.)

VIII. The facilitator suggests that participants approach this task by asking themselves the following questions:

1. What will make it difficult to engage in these new behaviors?
2. What will facilitate engaging in these new behaviors?

INTERGROUP AWARENESS AND COMMUNICATION

Intergroup Perceptions: An Introductory Feedback Experience

Goal

To generate discussion of various ethnic, social, or political groups' perceptions of themselves, of others, and of others' views of them.

Group Size

Unlimited.

Time Required

Approximately one hour.

Materials

Paper, pencils, newsprint, felt-tipped markers, and masking tape for each subgroup.

Physical Setting

A room large enough to accommodate the various subgroups comfortably without one group distracting another, or one room large enough for total group discussion and smaller rooms for subgroup meetings.

Process

I. The facilitator suggests to the total group that behavior depends to a large extent on one's self-perception and one's perception of others.
II. He asks participants to form groups based on their ethnic, social, or political allegiances (depending on the objectives of the workshop). When the groups have been assembled, the facilitator distributes writing and posting materials to each group and asks it to describe the attributes it believes are characteristic of each of the other groups. He suggests that each group brainstorm a list of characteristics and record them, then discuss the characteristics, compile a final list by consensus, and record it on newsprint.

III. When the groups have completed this first task, the facilitator asks each group to describe what it believes other groups' perceptions of its group will be. This task is accomplished in the same way as the first task.

IV. The facilitator then brings all participants together. A representative from each subgroup posts and reads the characteristics his group compiled of each of the other groups. Participants are not to respond at this time.

V. Next the representatives post and read the descriptions of how their group believes other groups perceive them.

VI. The facilitator then leads a discussion of the discrepancies and misperceptions among the various subgroups. While care is taken to avoid minimizing real differences between groups, common characteristics among groups are also noted and their implications discussed.

ACTIVITY 4

OBJECTIVE: To recognize problems in establishing cultural diversity concepts in the vocational education classroom

RESOURCES NEEDED: Group sheets

DIRECTIONS: Divide the participants into groups of 3-5. Give each group a case study. (Using the data from Section II, the leader may make up as many group sheets as needed. Two sample group sheets are included with this activity.) Have them read over the situation and then as a group answer the questions. After the groups have finished the leader can have each group report its work. During the reporting, the leader should stress the conflicting issues involved in each case study.

SAMPLE GROUP SHEET #1

Read over the following situation and as a group discuss the questions and answer them.

As a home economics teacher you notice that one of your female students, a Puerto Rican, is very shy, never speaks to the boys in class and won't answer in class unless you call on her and then her eyes are downcast. Assuming she has the potential to be more aggressive, what should you do?

In your groups you may use these as guideline questions.

What behavior is generally expected of Puerto Rican (or other Hispanic) females at home?

How do these differ?

If a major goal of cultural diversity in education is to help all students with skills, attitudes and knowledge to function within their ethnic culture, the mainstream culture and across other ethnic cultures, what active role should you take to help the Puerto Rican girl to be aware of the rights and behavior of women in the mainstream culture? At what point is this information going to conflict with her native culture? When the conflict occurs what do you then do? Should you take a passive role in this situation? Why or why not?

SAMPLE GROUP SHEET #2

Read over the following situation and as a group discuss the questions and answer them.

In your (any) vocational setting you notice that your black students use black dialect in talking with you about their work as well as with each other.

In your group you may use these as guideline questions.

What language is generally expected of black students at home?

What language is expected of black students in school and in the dominant culture? How do these differ?

To what extent is a teacher copping out on one's educational obligations in allowing the black student to use black dialect in the school?

How much standard English should a teacher insist on without degrading a student's culture? What is your responsibility, if any, as a non-English teacher to help your black students utilize standard English?

ACTIVITY 5

OBJECTIVE: To examine the results of educational practices that don't recognize cultural diversity in the classroom

RESOURCES NEEDED: Film Eye of the Storm, $30.00 rental from Anti-Defamation League of B'nai B'rith

Copy of activity "Bridge Building," an intergroup cooperation activity from Intergroup and Minority Relations (See Activity 3)

Filmstrip and cassette tape America, The Melting Pot: Myth or Reality?, current affairs

Filmstrip and cassette tape Exploding the Myths of Prejudice Parts I and II

DIRECTIONS:

1. Objective: To examine the effects of prejudice on students by viewing film Eye of the Storm.

   After viewing the film, identify the attitudes, behaviors and classroom activities that were examples of prejudice. Have participants list those examples they feel are common in their home schools. In small groups or in discussion, have the participants identify ways they can eliminate these examples of prejudice within their own classroom and school.

2. Objective: To examine the values and affects of both competition and cooperation by participating in the activity "Bridge Building."

   Follow the directions for the activity. After completing the activity, have the participants list competitive and cooperative strategies already used in their home schools. Have them examine their competitive strategies and hypothesize alternative methods to eliminate competitive practices in their schools.

3. Objective: To explore the misconceptions of the concept "the melting pot" by viewing America, The Melting Pot: Myth or Reality?.

   The presentation does the following:

a. points out the problems minorities have had in adapting to WASP American culture
b. examines stereotypes of different ethnic groups
c. describes the public school's role in fostering the melting pot theory and helping white immigrants to assimilate in the dominant Anglo society
d. lists the problems the different ethnic groups have had in assimilating into the Anglo society

After viewing the film the following questions can be used as a guideline for discussing the presentations.

What is the melting pot theory?

What are characteristics of an "ideal American" in the melting pot?

What specific problems did the Irish and Italians have in adapting to the melting pot theory?

Why were Blacks, Native Americans, Hispanic Americans and Asian Americans not allowed to become part of the melting pot theory?

What were the advantages of this theory? Its disadvantages?

4. Objective: To examine some of the fallacies which underline prejudice by viewing Exploding the Myths of Prejudice Parts I and II.

After viewing the presentation, lead discussion based on the resource book on pages 2 and 3. This book is found with the filmstrip/cassette material.

ACTIVITY 6

OBJECTIVE: To examine curriculum guidelines that would establish multicultural concepts within a vocational education setting

RESOURCES NEEDED: The NCSS Task Force on Ethnic Studies Curriculum Guidelines (James A. Banks, Carlos E. Cortes, Geneva Gay, Ricardo L. Garcia, and Anna S. Ochoa), Curriculum Guidelines for Multiethnic Education. Arlington, Virginia: National Council for the Social Studies, 1976 (entire book).

Handout sheet

DIRECTIONS: Through a leader-led discussion, the group should examine the contents of the Curriculum Guidelines. The leader then should have the participants work in groups on the handout sheet. When the time is finished each group should report and discuss their results.

HANDOUT SHEET*

(This activity is based on the material from the Curriculum Guidelines.)

Guidelines 1.0 Ethnic Pluralism should permeate the total school environment, pp. 18-19.

Group Task:

Assume your group has just been appointed to design strategies to implement this goal in your particular vocational school. The first semester is underway and you must begin your charge as soon as possible.

(5 minutes)	1. Read the guideline thoroughly (pp. 18-19)
(10 minutes)	2. Discuss the charge and the implications of the guideline
(20 minutes)	3. Outline a plan of action
(15 minutes)	4. Report results

(This also could be done with guideline 2.0 or 4.0.)

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*This activity was taken from a Workshop on Curriculum Guidelines for Multiethnic Education conducted at the NCSS national convention, November, 1976, in Washington, D.C.

ACTIVITY 7

OBJECTIVE: To evaluate the multicultural environment within individual vocational schools

RESOURCES NEEDED: "Evaluating the Total Multicultural Program" (page 454 in James Banks' Teaching Strategies for Ethnic Studies)

or

"The Multiethnic Education Program Evaluation Checklist" (pp. 42-48 in Curriculum Guidelines for Multiethnic Education

DIRECTIONS: Have the participants evaluate their individual schools. If they are from the same school or school districts, each individual school group could evaluate their school as a group. After the evaluation, have them list what they think are the most important criteria a multicultural vocational school should have. The two following questions could be used as a follow-up to the activity.

How does your school compare to this criteria?

What could you do to help you school's goals be more consistent with the "Evaluation Checklist"?

THE MULTIETHNIC EDUCATION PROGRAM EVALUATION CHECKLIST

RATING				GUIDELINES
Strongly ⟷ Hardly at all				
				1.0 Does ethnic pluralism permeate the total school environment?
				1.1 Is ethnic content incorporated into all aspects of the curriculum preschool through grade twelve and beyond?
				1.2 Do instructional materials treat ethnic differences and groups honestly, realistically, and sensitively?
				1.3 Do school libraries and resource centers have a variety of materials on the histories, experiences, and cultures of many different ethnic groups?
				1.4 Do school assemblies, decorations, speakers, holidays, and heroes reflect ethnic group differences?
				1.5 Are extracurricular activities multiracial and multiethnic?
				2.0 Do school policies and procedures foster positive interactions among the different ethnic group members of the school?
				2.1 Do school policies accommodate the behavioral patterns, learning styles, and orientations of those ethnic group members actually in the school?
				2.2 Does the school provide a diversity of instruments and techniques in teaching and counseling students of different ethnic groups?
				2.3 Do school policies recognize the holidays and festivities of different ethnic groups?
				2.4 Do school policies avoid instructional and guidance practices based on stereotyped and ethnocentric perceptions?
				2.5 Do school policies respect the dignity and worth of students as individuals and as members of ethnic groups?
				3.0 Are the school staffs (administrative, instructional, counseling, and supportive) multiethnic and multiracial?
				3.1 Has the school established and enforced policies for recruiting and maintaining multiethnic, multiracial staffs?

RATING				GUIDELINES
Strongly ⟷			Hardly at all	
				4.0 Does the school have systematic, comprehensive, mandatory, and continuing multiethnic staff development programs?
				4.1 Are teachers, librarians, counselors, administrators, and the supportive staff included in the staff development programs?
				4.2 Do the staff development programs include a variety of experiences (such as lectures, field experiences, curriculum projects, etc.)?
				4.3 Do the staff development programs provide opportunities to gain knowledge and understanding about different ethnic groups?
				4.4 Do the staff development programs provide opportunities for participants to explore their attitudes and feelings about their own ethnicity and others?
				4.5 Do the staff development programs examine the verbal and nonverbal patterns of interethnic group interactions?
				4.6 Do the staff development programs provide opportunities for learning how to create and select multiethnic instructional materials and how to incorporate ethnic content into curriculum materials?
				5.0 Does the curriculum reflect the ethnic learning styles of students within the school?
				5.1 Is the curriculum designed to help students learn how to function effectively in different cultural environments and master more than one cognitive style?
				5.2 Do the objectives, instructional strategies, and learning materials reflect the cultures and cognitive styles of the different ethnic groups within the school?
				6.0 Does the curriculum provide continuous opportunities for students to develop a better sense of self?
				6.1 Does the curriculum help students strengthen their self-identities?

RATING				GUIDELINES
Strongly ⟵⟶			Hardly at all	
				6.2 Is the curriculum designed to help students develop greater self-understanding?
				6.3 Does the curriculum help students improve their self-concepts?
				6.4 Does the curriculum help students better understand themselves in the light of their ethnic heritages?
				7.0 Does the curriculum help students to understand the wholeness of the experiences of ethnic groups?
				7.1 Does the curriculum include the study of societal problems some ethnic group members experience, such as racism, prejudice, discrimination, and exploitation?
				7.2 Does the curriculum include the study of historical experiences, cultural patterns, and social problems of different ethnic groups?
				7.3 Does the curriculum include both positive and negative aspects of ethnic group experiences?
				7.4 Does the curriculum present ethnics as active participants in society and as subjects of oppression and exploitation?
				7.5 Does the curriculum examine the diversity within each ethnic group's experience?
				7.6 Does the curriculum present ethnic group experience as dynamic and continuously changing?
				7.7 Does the curriculum examine the experiences of ethnic group people instead of focusing exclusively on the "heroes"?
				8.0 Does the curriculum help students identify and understand the ever-present conflict between ideals and realities in human societies?
				8.1 Does the curriculum help students identify and understand the value conflicts in problematic situations?
				8.2 Does the curriculum examine differing views of ideals and realities among ethnic groups?

RATING				GUIDELINES
Strongly ⟷			Hardly at all	
				9.0 Does the curriculum explore and clarify ethnic alternatives and options within American society?
				9.1 Does the teacher create a classroom atmosphere reflecting an acceptance of and respect for ethnic differences?
				9.2 Does the teacher create a classroom atmosphere allowing realistic consideration of ethnic alternatives and options?
				10.0 Does the curriculum promote values, attitudes, and behaviors which support ethnic pluralism?
				10.1 Does the curriculum help students examine differences within and among ethnic groups?
				10.2 Does the curriculum foster attitudes supportive of cultural democracy and other democratic ideals and values?
				10.3 Does the curriculum reflect ethnic pluralism?
				10.4 Does the curriculum present ethnic pluralism as a vital societal force that encompasses both potential strength and potential conflict?
				11.0 Does the curriculum help students develop decision-making abilities, social participation skills, and a sense of political efficacy needed for effective citizenship?
				11.1 Does the curriculum help students develop the ability to distinguish facts from interpretations and opinions?
				11.2 Does the curriculum help students develop skills in finding and processing information?
				11.3 Does the curriculum help students develop sound knowledge, concepts, generalizations, and theories about issues related to ethnicity?
				11.4 Does the curriculum help students develop sound methods of thinking about ethnic issues?
				11.5 Does the curriculum help students develop skills in clarifying and justifying their values and relating them to their understanding of ethnicity?

RATING				GUIDELINES
Strongly ⟷ Hardly at all				
				11.6 Does the curriculum include opportunities to use knowledge, valuing, and thinking in decision-making on ethnic matters?
				11.7 Does the curriculum provide opportunities for students to take action on social problems affecting ethnic groups?
				11.8 Does the curriculum help students develop a sense of efficacy?
				12.0 Does the curriculum help students develop skills necessary for effective interpersonal and interethnic group interactions?
				12.1 Does the curriculum help students understand ethnic reference points whinc influence communication?
				12.2 Does the curriculum help students try out cross-ethnic experiences and reflect upon them?
				13.0 Is the multiethnic curriculum comprehensive in scope and sequence, presenting holistic views of ethnic groups, and an integral part of the total school curriculum?
				13.1 Does the curriculum introduce students to the experiences of persons of widely varying backgrounds in the study of each ethnic group?
				13.2 Does the curriculum discuss the successes and contributions of members of some group in terms of that group's values?
				13.3 Does the curriculum include the role of ethnicity in the local community as well as in the nation?
				13.4 Does content related to ethnic groups extend beyond special units, courses, occasions, and holidays?
				13.5 Are materials written by and about ethnic groups used in teaching fundamental skills?
				13.6 Does the curriculum provide for the development of progressively more complex concepts, abilities, and valuea?

RATING				GUIDELINES
Strongly ⟷ Hardly at all				
				13.7 Is the study of ethnicity incorporated in instructional plans rather than being supplementary or additive?
				14.0 Does the curriculum include the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic groups with a variety of racial compositions?
				14.1 Does the curriculum include study of several ethnic groups?
				14.2 Does the curriculum include studies of both white and nonwhite groups?
				14.3 Does the curriculum provide for continuity in the examination of aspects of experience affected by race?
				15.0 Are interdisciplinary and multidisciplinary approaches used in designing and implementing the multiethnic curriculum?
				15.1 Are interdisciplinary and multidisciplinary perspectives used in the study of ethnic groups and related issues?
				15.2 Are approaches used authentic and comprehensive explanations of ethnic issues, events, and problems?
				16.0 Does the curriculum use comparative approaches in the study of ethnic groups and ethnicity?
				16.1 Does the curriculum focus on the similarities and differences among ethnic groups?
				16.2 Are matters examined from comparative perspectives with fairness to all?
				17.0 Does the curriculum help students to view and interpret events, situations, and conflict from diverse ethnic perspectives and points of view?
				17.1 Are the perspectives of different ethnic groups represented in the instructional program?
				17.2 Are students taught why different ethnic groups often perceive the same historical event or contemporary situation differently?

RATING Strongly ⟷ Hardly at all				GUIDELINES
				17.3 Are the perspectives of each ethnic group presented as valid ways to perceive the past and the present?
				18.0 Does the curriculum conceptualize and describe the development of the United States as a multidirectional society?
				18.1 Does the curriculum view the territorial and cultural growth of the United States as flowing from several directions?
				18.2 Does the curriculum include a parallel study of the various societies which developed in the geo-cultural United States?
				19.0 Does the school provide opportunities for students to participate in the aesthetic experiences of various ethnic groups?
				19.1 Are multiethnic literature and art used to promote empathy for people of different ethnic groups?
				19.2 Are multiethnic literature and art used to promote self-examination and self-understanding?
				19.3 Do students read and hear the poetry, short stories, novels, folklore, plays, essays, and autobiographies of a variety of ethnic groups?
				19.4 Do students examine the music, art, architecture, and dance of a variety of ethnic groups?
				19.5 Do students have available the artistic, musical, and literary expression of the local ethnic communities?
				19.6 Are opportunities provided for students to develop their own artistic, literary, and musical expression?
				20.0 Does the school foster the view of ethnic group languages as legitimate communication systems?
				20.1 Are students taught about the nature of languages and dialects?
				20.2 Is the student taught in his or her dominant language or dialect when needed?

RATING				GUIDELINES
Strongly ⟷ Hardly at all				
				20.3 Does the curriculum explore the role of languages and dialects in self-understanding and within and among ethnic groups?
				20.4 Are the language policies and laws within the United States studied from political perspectives?
				21.0 Does the curriculum make maximum use of local community resources?
				21.1 Are students carefully involved in the continuous study of the local community?
				21.2 Are members of the local ethnic communities continually used as classroom resources?
				21.3 Are field trips to the various local ethnic communities provided for students?
				22.0 Do the assessment procedures used with students reflect their ethnic cultures?
				22.1 Do teachers use a variety of assessment procedures which reflect the ethnic diversity of the students?
				22.2 Do teachers' day-to-day assessment techniques take into account the ethnic diversity of the students?
				23.0 Does the school conduct ongoing, systematic evaluations of the goals, methods, and instructional materials used in teaching about ethnicity?
				23.1 Do assessment procedures draw on many sources of evidence from many sorts of people?
				23.2 Does the evaluation program examine school policies and procedures?
				23.3 Does the evaluation program examine the everyday climate of the school?
				23.4 Does the evaluation program examine the effectiveness of curricular programs, academic and non-academic?
				23.5 Are the results of evaluation used to improve the school program?

EVALUATING THE TOTAL MULTICULTURAL PROGRAM

Directions for using this rating scale: Check "na" if the answer to the question is "not at all." Check "1" if the answer is "yes but very little." Check "5" if the answer is "yes, that aspect of our program is outstanding." Check the numbers from 2 to 4 if the response is somewhere between the extremes. By adding the points when you have finished rating your school, you can get a rough estimate of the general quality of your total multicultural educational program. "na" = 0 points. 80 is the total number of points possible.

1.	Is information about American ethnic groups included in all of the courses in the school, including the social studies, English, literature, physical education, home economics, and science?	na	1	2	3	4	5
2.	Is there a procedure for evaluating the treatment of ethnic groups in textbooks before they are adopted for use in the school? If so, to what extent is it effective?	na	1	2	3	4	5
3.	Are there pictures of minority groups in the classrooms and in the halls of the schools?	na	1	2	3	4	5
4.	Do the calendars in the school include information about ethnic holidays and outstanding Americans of ethnic origin?	na	1	2	3	4	5
5.	Do the foods that are served in the school cafeteria reflect the ethnic diversity of American life? If so, in what ways? ______________________________	na	1	2	3	4	5
6.	Do school assemblies and plays reflect the ethnic diversity of American life? If so, to what extent?	na	1	2	3	4	5
7.	Are the teachers and administrators provided in-service workshops and activities where they can acquire content about American ethnic cultures and ways to teach about them?	na	1	2	3	4	5
8.	Does the school's professional library include books about American ethnic groups and ways to teach about them? (See the "Ethnic Studies Library" on page 460-62)	na	1	2	3	4	5

9. Does the school's library include an ample number of books about American ethnic groups for all grade levels? If so, have the books been evaluated for their sensitivity to ethnic groups? na 1 2 3 4 5

10. Does the school library subscribe to ethnic magazines such as *Ebony*, *Indian Historian*, *Amerasai Journal* and *El Grito*? (See list of ethnic periodicals in Appendix C) na 1 2 3 4 5

11. Is there, or has there been, a curriculum committee created to devise ways to integrate the entire school curriculum with ethnic content? If so, did the committee solicit the help of specialists in ethnic studies? na 1 2 3 4 5

12. Are individuals from the various ethnic organizations within the community or in nearby communities frequently invited to speak to classes and in school assemblies? na 1 2 3 4 5

13. Does the school offer elective courses in ethnic studies? If so, what are they? Do they provide the student with a range of courses that include information about all American ethnic groups, including Puerto Rican Americans, Filipino Americans, Cuban Americans, and Korean Americans? na 1 2 3 4 5

14. Do school holidays and celebrations reflect the ethnic diversity of American life? If so, what specific ethnic holidays are celebrated? How are they celebrated? na 1 2 3 4 5

15. Do bulletin boards and other displays in the school reflect the ethnic diversity of American life? If so, in what ways? na 1 2 3 4 5

16. Does the school district have an ample supply of films, filmstrips, records, and other multimedia resources on American ethnic groups? If so, have they been evaluated for ethnic sensitivity? na 1 2 3 4 5

ACTIVITY 8

OBJECTIVE: To provide a resource list of multicultural materials

RESOURCES NEEDED: Information sheet

DIRECTIONS: Hand out the following sheet.

ORGANIZATIONS THAT PRODUCE MATERIAL ON CULTURAL PLURALISM AND/OR ETHNICITY AND MULTICULTURAL EDUCATION

Afro-Am Publishing Company
1727 Indian Avenue
Chicago, Illinois 60616

Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, New York 10016

Bilingual Educational Services
816 South Fair Oaks
South Pasadena, California 91030

Center for Teaching International Relations
Graduate School of International Studies
University of Denver
Denver, Colorado 80210

Council on Interracial Books
CIBC Resource Center, Room 300
1841 Boradway
New York, New York 10023

Ethnic Heritage Center for Teacher Education
American Association of Colleges for Teacher Education
Number One Dupont Circle NW
Washington, D.C. 20036

Human Relations Multi-Ethnic Catalog
Social Studies School Services
10,000 Culver Blvd., Dept. 85
Culver City, California 90230

Institute of Human Relations Press
The American Jewish Committee
165 East 56 Street
New York, New York 10022

Western Learning Laboratories
P. O. Box 284
Culver City, California 90230

ANNOTATED BIBLIOGRAPHY*

Gwendolyn C. Baker, "Cultural Diversity: Strength of the Nations," *Educational Leadership*, Vol 33 (January, 1976), pp. 257-260. The author argues for a broad multicultural education which will include the concerns of multiethnic education.

James A. Banks, ed., *Teaching Ethnic Studies: Concepts and Strategies*. Washington, D.C.: National Council for the Social Studies, 1973. A group of specialists on various ethnic groups and women's rights discuss key issues related to the teaching of ethnic studies in the nation's schools.

James A. Banks, *Teaching Strategies for Ethnic Studies*. Boston: Allyn and Bacon, 1975. Teaching strategies, with grade levels designated, and bibliographies for teachers and students are key features of this book. A historical overview and a chronology of key events for all major American ethnic groups are also included.

Carlos E. Cortes with Fay Metcalf and Sharryl Hawke, *Understanding You and Them: Tips for Teaching About Ethnicity*. Boulder, Colo.: Social Science Education Consortium, 1976. Cortes's essay, "Ethnicity in the Curriculum," is provocative and useful. This book also includes a set of teaching activities and helpful information about evaluating the multiethnic curriculum.

Maxine Dunfee, ed., *Eliminating Ethnic Bias in Instructional Materials*. Washington, D.C.: Association for Supervision and Curriculum Development, 1974. A collection of essays which discuss the need for educational materials to reflect ethnic and racial diversity.

Ethnic Studies Teacher Resource Kit. Boulder, Colo.: Social Science Education Consortium, 1976. The result of one of the best Title IX Ethnic Heritage projects, this kit for teachers includes two resource books, an extensive annotated bibliography, a filmstrip, and an "Ethnic Studies Materials Analysis Instrument."

Ricardo L. Garcia, *Learning in Two Languages*. Bloomington, Ind.: Phi Delta Kappa Educational Foundation, 1976. A fastback which explores the importance and implications of bilingual education. Available in English and Spanish editions.

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*Taken from James A. Banks' Multicultural Education: Practices and Promises (See Activity 1, Section I).

Geneva Gay, "Organizing and Designing Culturally Pluralistic Curriculum," *Educational Leadership*, Vol. 33 (December, 1975), pages 176-183. A perceptive article which delineates several ways in which the multiethnic curriculum can be organized and taught.

Nathan Glazer and Daniel P. Moynihan, eds., *Ethnicity: Theory and Experience*. Cambridge, Mass.: Harvard University Press, 1975. An outstanding and seminal collection of essays which focus on ethnicity in the United States and in other nations. Martin Kilson, Milton Gordon, Talcott Parsons, and Andrew Greeley are among the contributors.

Charles Y. Glock et al., *Adolescent Prejudice*. New York: Harper and Row, 1975. An informative and readable study which documents the extent to which adolescent prejudice is "rampant in school populations."

Milton M. Gordon, *Assimilation in American Life*. New York: Oxford University Press, 1964. A seminal and classic work in the field of ethnic studies.

Andrew M. Greeley, *Why Can't They Be Like Us? America's White Ethnic Groups*. New York: Dutton, 1975. A witty and highly readable book which discusses various aspects of white ethnic group life in the United States.

Judith Herman, ed., *The Schools and Group Identity: Educating for a New Pluralism*. New York: American Jewish Committee, 1974. This highly acclaimed monograph of the "new pluralism" was stimulated by the ethnic revitalization movements of the 1960s and 1970s.

Alice Miel with Edwin Kiester, Jr., *The Shortchanged Children of Suburbia*. New York: American Jewish Committee, 1967. A seminal but often neglected study which documents the events to which children in suburban areas are often isolated from racial, religious, and social class differences.

The NCSS Task Force on Ethnic Studies Curriculum Guidelines (James A. Banks, Carlos E. Cortes, Geneva Gay, Ricardo L. Garcia, and Anna S. Ochoa), *Curriculum Guidelines for Multiethnic Education*. Arlington, Va.: National Council for the Social Studies, 1976. A position statement adopted by the National Council for the Social Studies which presents a rationale and general and specific guidelines for creating multiethnic school environments. Includes an evaluation checklist.

SECTION III STRATEGIES FOR TEACHING CULTURALLY DIFFERENT GROUPS IN VOCATIONAL EDUCATION

A. IMPLICATIONS OF CULTURAL DIVERSITY IN VOCATIONAL EDUCATION FOR BLACK AMERICANS

B. IMPLICATIONS OF CULTURAL DIVERSITY IN VOCATIONAL EDUCATION FOR HISPANIC AMERICANS

C. IMPLICATIONS OF CULTURAL DIVERSITY IN VOCATIONAL EDUCATION FOR NATIVE AMERICANS

D. IMPLICATIONS OF CULTURAL DIVERSITY IN VOCATIONAL EDUCATION FOR ASIAN AMERICANS

INTRODUCTION TO SECTION III

The four largest ethnic groups in the United States are Black, Hispanic, Native, and Asian Americans. Vocational educators should be aware of the unique cultural patterns of each group and the implications of these cultural differences for the vocational education classroom. This section explores some of the exceptional attributes of these various groups in an attempt to compare and contrast these characteristics with the characteristics of the dominant Anglo-culture that permeates most school environments.

Experts have identified certain traits that are unique to these four particular ethnic groups' value systems as a result of their cultural heritage or their experience living in the USA. But special care should be taken not to use these traits as universal "truths," but rather as a helpful guideline in trying to develop ways to help make the vocational education experience more realistic for the minority and/or culturally different student.

Although some conclusions may be drawn about the behavior patterns and beliefs of the Black, Hispanic, Native and Asian Americans, a new type of stereotyping must not emerge. The vocational educator must realize that all members of any group will not all be alike and these lists should not be taken in that manner. It is, however, important for the teacher and administrator to know how certain groups' cultural heritage differs from the mainstream Anglo culture that dominates the school system and how these differences can affect school behavior and performance of the culturally diverse student.

In addition, a major goal of this section is to help vocational educators to design teaching strategies that will help the cultural diverse students learn in an environment that does not deny them cultural heritages, but uses it to help them function in the dominant society.

SECTION III STRATEGIES FOR TEACHING CULTURALLY DIFFERENT GROUPS IN VOCATIONAL EDUCATION

OBJECTIVES:

1. To identify cultural patterns that are common to Black, Hispanic, Native and Asian Americans
2. To recognize Black, Hispanic, Native and Asian Americans' cultural patterns of communication and interactions
3. To develop teaching strategies for the vocational classroom that recognizes the uniqueness of the Black, Hispanic, Native and Asian American cultures
4. To increase the awareness of behaviors that either block or facilitate authentic interpersonal relations between these ethnic groups and the predominant Anglo school environment
5. To provide a resource list of materials helpful in understanding Black, Hispanic, Native and Asian Americans

ACTIVITY 1: PART A

OBJECTIVE: To identify cultural patterns that are common to Black Americans

To recognize Black Americans cultural patterns of communication and interactions

To develop teaching strategies for the vocational classroom that recognizes the uniqueness of the Black cultures

RESOURCES NEEDED: Handout #1

Handout #2

Group Activity Sheet

Bransford, Louis, Leonard Baca, and Karen Lane (Editors). Cultural Diversity and the Exceptional Student. Reston, Virginia: Council for Exceptional Children, 1973.

DIRECTIONS:

1. Give each participant a copy of Handout #1. Go through the stages and put specific emphasis on how this developmental sequence differs or compares with a middle class child. The group then should focus on stages 4 and 5. Have the participants discuss these two stages, keeping in mind the following questions:
   a. How do these stages compare and/or contrast with the values in a typical vocational classroom?
   b. What problems can arise in vocational classrooms because of these differences?

2. Give each participant a copy of Handout #2. Go over the list and have each participant recognize how each item differs from the middle class norms of most schools.

3. Divide the participants into groups of four or five. Give them a copy of the sample worksheet and allow them approximately 20-30 minutes to complete the task. Encourage them to use Handout #2 to help them. After the groups have finished working, compile a group list of ways vocational classrooms can adapt to the cultural differences of their Black students.

HANDOUT #1

"Black Socialization Development Sequence"*

Stage One: "Lap Baby"--Infancy; the child given a great deal of attention by his mother (or mother-surrogate); he is seldom out of someone's arms except while asleep. The first motor activities and first language learning are carried on in adult-infant interactions.

Stage Two: "Knee Baby"--When the child learns to walk, he or she is gradually placed in the charge of older children. Peer-grouping extends to the toddler stage. The older child takes over most interactional and educational roles, and communication becomes very restricted between adults and children at this point. Peer language, with many stigmatized features, is the variety of language which is learned and used. Concepts of work, responsibility, and household cooperation are learned from older children. Girls tend to be entrusted with more responsibilities than boys, though both learn a wide range of procedures (running errands, tending other children, washing, ironing, food preparation).

Stage Three: Older childhood--the child is entrusted with great responsibility within the home, especially if he is the oldest child. He teaches others how to live on the streets, how to socialize successfully, how to cooperate, etc. (This is the time when absence from school often occurs because of the need to care for younger children.)

Stage Four: Early adolescence--around age nine or ten for boys, later for girls, there begins to be an expectation that the child is no longer capable of acting responsibly within the household system. He enters the free time of life, with its attendant very strong peer-group orientation. Playful competition aimed at group entertainment becomes the primary mode of interaction, especially with the boys, but the play is extremely formulaic, repetitive, and imitative of the older adolescents and the young adult swingers. Sexual contacts begin; girls are just as aggressive as boys in these encounters.

Stage Five: Later adolescence and young adulthood--here being "hip" takes over; style is emphasized for the purpose of managing one's image, reputation. High value is placed on performance invention, improvisation, as a means of establishing one's style, but not just in talk and music but in clothing, walk, athletics, etc. Hip talk and jive walk become the marks of peer-group exclusiveness, exclusion being aimed at all of the "square" world, the young, the old, the white, etc. Sexual contacts produce children, but do not lead to the establishment of a household.

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*Taken from "Black Culture in the Classroom" by Geneva Gay and Roger Abrams in Rogher Abrahams and Rudolph C. Troike's Language and Cultural Diversity in American Education, Prentice-Hall Inc., Englewood Cliffs, 1972.

Stage Six: Adulthood--a limited range of alternative life-styles now come into play, and the individual is generally called upon to make a choice between setting up a household or continuing the peer-group oriented street life. Women, with the birth of a number of children, gravitate toward establishing households earlier than men. Two types of such households occur, those which approximate the middle-class model, with a resident male (generally father to most or all the children and husband to the female household head) and those with no continuing man present. This is the period, then, in which there develops a very strong male-female split, with household values associated with women.

HANDOUT #2

"Cultural Patterns of Black Teenagers"*

The following is a list of characteristics identified by experts as representing behaviors and values common to many rural and ghetto Blacks. Some of these include:

1. Believe a direct question may be hostile since most Black students' experience with direct questioning by adults occurs when an adult is mad at the child
2. Stress peer based cooperation in learning in black adolescent development
3. Feel that discussion is not first-you-speak-and-I'll-be-quiet, then-I'll-speak-and-you-be-quiet. Rather the voice is used as an expression of the self and if one wants to be listened to one will not hesitate to speak loudly or repeatedly until one is responded to or someone else catches the attention
4. Learn most information in an informal setting in the yard, street or with peers
5. Feel that paying attention or listening involves themselves in becoming vocally and physically active in the interchange
6. Have few experiences which demand prolonged silence and immobility
7. Derives order out of the situation as it happens, as in street culture
8. Think of learning as a give and take relationship between one who knows and one who has yet to learn. In most instances this learning is an active event commonly carried on with one's peers, rather than between adult and child
9. Learn from adults by example rather than verbal explanation
10. Are independent having had experience in child care and taking care of the home from an early age
11. Combine socializing with work in learning situations

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*Taken from "Black Culture in the Classroom" (See Handout #1, Activity 1 in Section II).

12. Learns at an early age to handle one's own problems and one's maturity is questioned if one cannot take care of oneself

13. Questions teacher's "maturity" if teacher has to call a Black student's parents

14. Learns about street culture through peer relationships; therefore, a Black student is prone to seek the aid and assistance of his classmates at least as frequently as he does the teacher

15. Reacts many times to white teachers as symbols of racism

16. Emphasize the concepts of immediacy and pragmatism over abstraction in street culture

17. Concern with getting by more than how well one can do (because of the emphasis in street culture on survival and immediacy)

18. Approaches activities as complete entities within themselves and not as falling into a sequence of events which will eventually lead to some kind of distant reward

19. Believe status and success in street culture as dependent largely on one's ability to manipulate people and surroundings--leadership and power are directly related to how one carries himself instead of quantity of material possessions

20. Believe that street cultural language is the most effective tool in gaining power. A leader will be one who is adept in the use of words rather than one who gets good grades

21. Feels that family unit's personal business is personal and should be kept at home and not "put in the streets"

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF BLACK SECONDARY AGE YOUTHS:

1. Believe a direct question may be hostile since most Black student's experience with direct questioning by adults occurs when an adult is mad at the child
2. Stress peer based cooperation in learning in black adolescent development
3. Feel that discussion is not first you speak and I'll be quiet, then I'll speak and you be quiet. Rather the voice is used as an expression of the self and if one wants to be listened to one will not hesitate to speak loudly or repeatedly until one is responded to or someone else catches the attention
4. Learn most information in an informal setting in the yard, street or with peers
5. Feel that paying attention or listening involves themselves in becoming vocally and physically active in the interchange

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Black students adapt to the classroom environment?

2. In your interactions with Black teenagers, what behaviors or steps could you take to improve communication with those students?

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF BLACK SECONDARY AGE YOUTHS:

1. Have few experiences which demand prolonged silence and immobility
2. Derives order out of the situation as it happens, as in street culture
3. Think of learning as a give and take relationship between one who knows and one who has yet to learn. In most instances this learning is an active event commonly carried on with one's peers, rather than between adult and child
4. Learn from adults by example rather than verbal explanation
5. Are independent having had experience in child care and taking care of the home from an early age
6. Combine socializing with work in learning situations

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Black students adapt to the classroom environment?

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GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF BLACK SECONDARY AGE YOUTHS:

1. Learns at an early age to handle one's own problems and one's maturity is questioned if one cannot take care of oneself

2. Questions teacher's "maturity" if teacher has to call a Black student's parents

3. Learns about street culture through peer relationships, therefore, a Black student is prone to seek the aid and assistance of his classmates at least as frequently as he does the teacher

4. Reacts many times to white teachers as symbols of racism

5. Emphasize the concepts of immediacy and pragmatism over abstraction in street culture

6. Concern with getting by more than how well one can do (because of the emphasis in street culture on survival and immediacy)

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Black students adapt to the classroom environment?

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GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF BLACK SECONDARY AGE YOUTHS:

1. Approaches activities as complete entities within themselves and not as falling into a sequence of events which will eventually lead to some kind of distant reward

2. Believe status and success in street culture as dependent largely on one's ability to manipulate people and surroundings--leadership and power are directly related to how one carries himself instead of quantity of material possessions

3. Believe that street cultural language is the most effective tool in gaining power. A leader will be one who is adept in the use of words rather than one who gets good grades

4. Feels that family unit's personal business is personal and should be kept at home and not "put in the streets"

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could make in the classroom activities to help Black students adapt to the classroom environment?

2. In your interactions with Black teenagers, what behaviors or steps could you take to improve communication with those students?

ACTIVITY 2: PART A

OBJECTIVE: To recognize Black Americans cultural patterns of communication and interaction

RESOURCES NEEDED: Handout #1

DIRECTIONS: Give out Handout #1 and go over it with participants. Through a leader-led discussion, the participants should list ways Black language patterns could hinder learning and effective communication in the classroom. The leader should also get the participants to hypothesize ways these problems can be dealt with in their vocational classroom.

HANDOUT #1

Black Communication Styles*

"Rapping"** is one of those terms which has been borrowed from Black slang and has achieved wide currency among whites, who use it to describe a fluent, interesting, and engaging conversation. Street culture may also use it in this context, but it is generally used in initial male-female relations as an introductory device. The greatest difference between white and Black uses of "rapping" is in the middle-class context one "raps with" while in the Black usage one "raps to." The ghetto male who "raps to a broad" is interested in "pushing a line." He wants to test the receptiveness of the female and the possibilities for a sexual conquest. If the relationship develops into something other than a conquest, "rapping" is not used to describe subsequent verbal exchange. A "rap" is not usually involved with factual commentary. Instead, it is a sales pitch with the rapper advertising the goods he has to offer. It is given and received not on the authenticity of the factual content but on how convincingly the pitch is delivered.

Black students have an interesting way of asking for information or additions or clarification of a point already made. They ask the speaker to "run it down," "run it down again," "lay it on me," or "run it through again." Here the request is for an explanation or a repetition of the information that has already been given. The request may also be precipitated by disbelief or surprise, or it may be an inverted way of paying a compliment to the speaker. The listener may have been so impressed by the delivery that he wants to see it again. If this is the case, the interest is centered not on what was said but how it was said. It is not surprising that the teacher is unaware of what the student means when he reacts to her lectures or discussion by saying, "Would you run that through again?" She is likely to think he is being flippant, trying to get laughs, and pass it off as that or ignore him entirely. His purpose may be exactly that, but he may also be quite serious about his confusion and really need to hear the explanation again so that he can better understand it. He may not be able to handle Standard English well enough to express his particular concern in a way that the teacher can understand his confusion, so he asks for the entire message to be repeated. To categorically deny or ignore all such requests may be to ignore a student's appeal for help. If this happens too often, the child will stop asking for any assistance at all and become withdrawn.

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*Taken from "Talking Black in the Classroom" by Roger D. Abrams and Geneva Gay in Roger Abrahams and Rudolph C. Troike's Langauage and Cultural Diversity in American Education, Prentice-Hall Inc., Englewood Cliffs, 1972.

**The terms used here are the current ones among some Blacks around the United States. They change constantly, but the verbal strategies they name do not.

"Jiving" is a style of speech used to "put someone on." This label is frequently applied by the audience, whereas "rapping" receives the label from both speaker and audience. For example, after listening to a description of an event, or when the speaker is putting a member of the audience on, a listener might respond with, "Man, stop that jiving." It suggests a commentary that is hard to believe or the description of a less than favorable feat, and it conveys some distrust that the speaker is being completely honest. "Jive" is equivalent to invalidation. When one is said to be talking "all that jive" or "off-the-wall stuff," he means that the speaker is saying things that both he and his audience recognize as being void of any real meaning, impractical, and impossible to realize. A student may refer to a teacher's idle threats of punishment or her course as "jive." In the one instance he is saying, "I know that you know you can't carry through with your promises or threats;" in the other he is saying there is no way he can believe in the truthfulness and value of what the teacher is trying to teach. It has no value whatever to him, and when the student classifies it as "jive" this means that he has totally rejected it.

"Shucking," as it is used by some Blacks, is a special kind of "jive," a manner of speech used to accommodate "the man"--any person who is a symbol of white oppressive authority such as a policeman, teacher, judge, employer--to create a false impression of cooperativeness. One who "shucks" uses whatever devices in his repertory necessary to produce an acceptable appearance--but does so aggressively, hostilely. According to this description, the "Uncle Toms" and "Aunt Janes" who are quick to do whatever their white employers ask with a smile and a "Yessir, Boss" are likely to be "shucking" or "shucking and jiving."

When Black people "shuck and jive" with "the man," they take the stereotypes he has of them and use them to their advantage. The ghetto Black knows that the white man is convinced that he is afraid of him, will do everything he can to please him, and that he is too stupid to try to outsmart a white person. So, when confronted with a compromising and dangerous situation (whether the danger is physical or emotional), he does exactly what is expected of him. He portrays simplemindedness, pleading, and submission, and even confession of guilt along with oaths of penance. Mr. Charlie may walk away with a boisterous, "Look how I had that nigger crawling." The Black man simply smiles or grins. Is it gratitude for being given a second chance or is it the taste of vengeance that makes him smile? A clear understanding of how "shucking and jiving" operates would cause one to wonder which one of the two is really on his knees!

The Black student is aware of the effectiveness of "shucking" school personnel, and he is not above using it. He may resort to such techniques as "give me another chance," "Ah, I was just fooling around," hurt indignation, anger and/or total withdrawal. He has heard enough innuendos in school to know how he is supposed to act and he acts accordingly. Even though the student may personally want to face the encounter straightforwardly, he knows that the odds are heavily stacked against him and his chances of being heard are almost nil, so he resorts to his most familiar defensive strategies. Are Black students devious and cunning? Indeed they are. If they weren't, many would not have survived for as long as they have.

"Copping a plea" is similar to "shucking and jiving." Both are techniques used to get out of a compromising situation, but they differ in approach. One is more direct than the other. When one "cops a plea" he acclaims the superiority of another and makes an appeal for pity, mercy, or some other form of sympathy. Whether this appeal is authentic or merely a play on one's sympathies and ego is virtually impossible to determine by someone who is unfamiliar with the styles of verbal behavior prevalent among American Blacks.

"Sounding" is a verbal exchange designed to insult. Its forms and intensity vary. It may be nothing more than a word game to test the attitude and disposition of another person, a friendly exchange of bickering, or it can be a prelude to physical encounter. It may be as stylized as "playing the dozens" (mother-rapping) or as simple as answering a "put on" (challenge) with a quick, sharp, unexpected response. Its effectiveness depends largely on the listeners who attribute quality to the "sound" by their reactions and encouragements. Another element of the quality of any given "sound" is whether it can be countered with a quick answer. The longer it takes the contender to think of a response, the better is the "sound." "Sounding" also includes "coming down hard," and being "cold" or "foul," both of which indicate the absence of feeling--i.e., being very calculating and using sharp, cutting responses without any of the verbal elaboration or gestures that are usually part of ghetto speech. When the listener attributes the compliment, "that's cold," to a particular sound, the sounder knows he has really scored.

"Playing the dozens" is one of the most popular forms "sounding" takes. It may be stylized to the point of rhyming verses or as simple as answering another person's comments with "Ya mamma." Whatever format the "dozens" take, all are essentially the same--a contest of words involving slurring references to the family, especially the mother. Rhyming is prevalent among young adolescents. By the time the youths reach their teens they have reached the point of "playing the dozens" with finesse and cool. Rhyming is considered kid stuff. The participants are now inclined to "play" by rephrasing the comments of the challenger to make them apply to his own mother.

A verbal maneuver often used by Black students to challenge their teachers is "loud-talking" or "back-talking." This maneuver involves talking about the teacher to another student in a voice loud enough for the teacher to hear what is being said. It is a challenge and the purpose is to push the teacher to the point of "blowing her cool." If the teacher accepts the challenge, becomes unnerved by what she has overheard, and issues a reprimand, the student becomes indignant and responds with, "I wasn't talking to you." To the teacher this is the epitome of rudeness and insolence. The exchange might proceed thus:

Teacher: "What did you say?"
Student: (With impatient anger) "I wasn't talking to you."
Teacher: "But I heard you say something."
Student: "I didn't say anything."
Teacher: "I'm almost sure I heard you saying something about me."
Student: (Does not answer the teacher directly but murmurs--i.e., "loud talks") "If you hadn't been listening you wouldn't have heard."

For the student two things were accomplished in this exchange. First, the teacher becomes unglued and loses her cool. Second, the student has the last word. "Loud-talking" is a play for power, and both of these are essential in the process if the student is to come out on top of the situation. To succeed in unnerving the teacher is one of the most effective power plays a student can execute. It fits perfectly into his cultural perspective of what constitutes status and leadership. If one ever expects to rise to the position of a leader in street culture he must know how to handle himself and this involves, above all else, "keeping his cool." If he cannot respond to a challenge without becoming frustrated and unnerved, he is not likely to have the respect of others or remain a leader for long. "Loud-talking" baits the teacher to see if she can maintain her position. When she fails the test the student is inclined to feel he has no obligation to recognize her as a leader any longer. Not only does he lose respect for her as a teacher, but also as a person, and when this happens it is next to impossible to create a productive working relationship.

ACTIVITY 3: PART A

OBJECTIVE: To increase the awareness of behaviors that either block or facilitate authenic interpersonal relations between these ethnic groups and the Anglo school

RESOURCES NEEDED: Copies of "Blocking and Facilitating: An Awareness-Expansion Activity" from Intergroup and Minority Relations (See Section I, Activity 3)

DIRECTIONS: Follow directions in the activity.

BLOCKING AND FACILITATING: AN AWARENESS-EXPANSION ACTIVITY

Goals

I. To increase one's awareness of assumptions about authenic black-white interpersonal relations.
II. To increase awareness of behaviors that either block or facilitate authentic interpersonal relationships between blacks and whites.

Group Size

Any number of participants, preferably equal numbers of blacks and whites.

Time Required

Two hours.

Materials

I. A copy of the Blocking and Facilitating Assumptions and Behaviors Sheet for each participant.
II. Paper and pencils for each participant.
III. Newsprint and a felt-tipped marker.

Physical Setting

A room large enough to accommodate participants comfortably.

Process

I. The facilitator distributes the Blocking and Facilitating Assumptions and Behaviors Sheets to participants and asks them to consider the first category, Assumptions That Block Authentic Relations.
II. Then the facilitator asks the participants to offer additional assumptions based on their own experience. As suggestions are made, the facilitator writes them on newsprint.
III. Each of the other three categories (Assumptions That Facilitate Authentic Relations, Behaviors That Block Authentic Relations, and Behaviors That Facilitate Authentic Relations) is considered in the same fashion.

Adapted and reprinted from Bertram M. Lee and Warren H. Schmidt, "Toward More Authentic Interpersonal Relations Between Blacks and Whites," Human Relations Training News, Vol. 13, No. 4, NTL Institute for Applied Bheavioral Science, Washington, D.C., pp. 4-5. Permission granted by the publisher and the authors.

IV. Next, the facilitator asks two black and two white participants to form a discussion group. He arranges the other participants in a circle around the discussion group as observers. He may also elect to use an "open chair" to encourage more participation.

V. The facilitator allows fifteen minutes for the group to discuss the importance of the assumptions included in the first category--as well as those added by participants--with regard to their particular roles as administrators, parents, businessmen, individuals, or whatever best relates to them as a group. After the discussion, brief comments are elicited from the observers.

VI. The facilitator selects a new group of two black and two white participants to discuss the assumptions in the second category. This pattern continues until all four categories have been discussed.

VII. The facilitator distributes pencils and paper to the participants. He asks each person to devise an individual agenda based on assumption and behavior changes that will facilitate his interracial interactions with others.

VIII. Participants form interracial pairs to discuss these personal agendas. The facilitator instructs the members of each pair to assist each other by suggesting methods of changing behavior or assumptions.

BLOCKING AND FACILITATING ASSUMPTIONS AND BEHAVIORS SHEET

I. Assumptions That Block Authentic Relations

Assumptions Whites Make:

1. Color is unimportant in interpersonal relations.
2. Blacks will always welcome and appreciate inclusion in white society.
3. Open recognition of color may embarrass blacks.
4. Blacks are trying to use whites.
5. Blacks can be stereotyped.
6. White society is superior to black society.
7. Liberal whites are free of racism.
8. All blacks are alike in their attitudes and behavior.
9. Blacks are oversensitive.
10. Blacks must be controlled.

Assumptions Blacks Make:

1. All whites are alike.
2. There are no "soul brothers" among whites.
3. Honkies have all the power.
4. Whites are always trying to use blacks.
5. Whites are united in their attitude toward blacks.
6. All whites are racists.
7. Whites are not really trying to understand the situation of blacks.
8. Whitey has got to deal on black terms.
9. Silence is a sign of hostility.
10. Whites cannot and will not change, except by force.
11. The only way to gain attention is through confrontation.
12. All whites are deceptive.
13. All whites will let you down in the "crunch."

II. Assumptions That Facilitate Authentic Relations

Assumptions Whites Make:

1. People count as individuals.
2. Blacks are human--with individual feelings, aspirations, and attitudes.
3. Blacks have a heritage of which they are proud.
4. Interdependence is needed between blacks and whites.
5. Blacks are angry.
6. Whites cannot fully understand what it means to be black.
7. Whiteness/blackness is a real difference, but not the basis on which to determine behavior.
8. Most blacks can handle whites' authentic behavior and feelings.

9. Blacks want a responsible society.
10. Blacks are capable of managerial maturity.
11. I may be part of the problem.

Assumptions Blacks Make:

1. Openness is healthy.
2. Interdependence is needed between blacks and whites.
3. People count as individuals.
4. Negotiation and collaboration are possible strategies.
5. Whites are human beings and, whether they should or not, have their own hang-ups.
6. Some whites can help by doing their own thing.
7. Some whites have "soul."

III. Behaviors That Block Authentic Relations

Behaviors of Whites:

1. Interrupting blacks when they talk.
2. Condescending behavior.
3. Offering help where not needed or wanted.
4. Avoidance of contact (eye-to-eye and physical).
5. Verbal focus on black behavior rather than on white behavior.
6. Insisting on playing games according to white rules.
7. Showing annoyance at blacks' behavior that differs from their own.
8. Too-easy expressions of acceptance and friendship.
9. Talking about--rather than to--blacks who are present.

Behaviors of Blacks:

1. Confrontation too early and too harshly.
2. Rejection of honest expressions of acceptance and friendship.
3. Pushing whites into such a defensive posture that learning and re-examination are impossible.
4. Failure to keep a commitment and then offering no explanation.
5. In-group joking, laughing at whites--in black-culture language.
6. Giving answers blacks think whites want to hear.
7. Using confrontation as the primary relationship style.
8. Isolationism.

IV. Behaviors That Facilitate Authentic Relations

Behaviors of Whites:

1. Directness and openness in expressing feelings.
2. Assisting other whites to understand and to confront feelings.

3. Supporting self-initiated moves of black people.
4. Listening without interrupting.
5. Demonstrating interest in learning about black perceptions, culture, etc.
6. Staying with and working through difficult confrontations.
7. Taking risks, e.g., being first to confront the differences.
8. Assuming responsibility for examining their own motives.

Behaviors of Blacks:

1. Showing interest in understanding whites' point of view.
2. Acknowledging that there are some whites committed to bettering interracial relations.
3. Acting as if blacks have some power--and do not need to prove it.
4. Allowing whites to experience unaware areas of racism.
5. Openness.
6. Expression of real feelings.
7. Dealing with whites on their terms.
8. Meeting whites half way.
9. Treating whites on a one-to-one basis.
10. Telling it like it is.
11. Realistic goal sharing.
12. Showing pride in their heritage.

ACTIVITY 4: PART A

OBJECTIVE: To provide a resource list of materials helpful in understanding Black Americans

RESOURCES NEEDED: Copies of list

DIRECTIONS: Hand out list.

RESOURCE LIST FOR BLACK AMERICANS*

Materials and Resources

REFERENCES FOR THE TEACHER

Especially Recommended

Banks, James A. and Jean D. Grambs, eds. Black Self-Concept: Implications for Education and Social Science. New York: McGraw-Hill, 1972.
This book includes a collection of original papers that explore various aspects of the development of Black children and youths.

Banks, James A. Teaching the Black Experience: Methods and Materials. Belmont, Calif.: Fearon, 1970.
This book deals with ways to teach Black studies units and how to integrate ethnic content into the regular curriculum. It includes teaching strategies and an annotated bibliography.

Blassingame, John W. The Slave Community. New York: Oxford University Press, 1972.
A pioneering and lucidly written study focusing on the way in which slavery was viewed by the slaves. This book is destined to become an American history classic.

Clark, John Henrik, ed. (with the assistance of Amy Jacques Garvey) Marcus Garvey and the Vision of Africa. New York: Vintage Books, 1974.
A comprehensive and thought provoking collection of essays and writings, reprinted from many sources, by and about Garvey.

Fishel, Leslie H. and Benjamin Quarles, eds. The Black American: A Documentary History. Rev. Ed. Glenview, Ill.: Scott Foresman, 1970.
An extremely comprehensive collection of documents with informed and extensive essays by the editors.

Franklin, John Hope. From Slavery to Freedom: A History of Negro Americans. New York: Vintage Books, 1969.
The best general history of Afro-Americans. It is well-researched and clearly written.

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*Taken from James A. Banks' Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, Inc., 1975, pp. 272-276.

Frazier, Thomas R., ed. Afro-American History: Primary Sources. New York: Harcourt, Brace and World, 1970.
An excellent documentary history containing Black views of American history and helpful commentaries by the editor.

Meier, August and Elliott Rudwick. From Plantation to Ghetto. Rev. ed. New York: Hill and Wang, 1970.
An insightful and well-written interpretative history of Afro-Americans that highlights the role of the Blacks in shaping their destiny in America. A good introductory source.

Other References

Baker, Augusta. The Black Experience in Children's Books. New York The Public Library, 1971.
A useful and comprehensive guide to books for young readers.

Baldwin, James. The Fire Next Time. New York: Dell, 1963.
This book contains a collection of perceptive, courageous, and widely acclaimed essays by one of the most distinguished writers of this century.

Bennett, Lerone, Jr. Before the Mayflower: A History of the Negro in America 1619-1964. Baltimore: Penguin Books, 1964.
A popular and highly readable book presenting novel interpretations of the role of Blacks in America.

Bontemps, Arna, ed. American Negro Poetry. New York: Hill and Wang, 1963.
Many immortal poems by Langston Hughes and other gifted poets are in this immensely popular book. The newer Black poets, however, are not represented.

Bracey, John H., August Meier, and Elliott Rudwick, eds. The Afro-Americans: Selected Documents. Boston: Allyn and Bacon, 1972.
A useful and comprehensive collection of documents.

Carmichael, Stokely and Charles V. Hamilton. Black Power: The Politics of Liberation in America. New York: Vintage Books, 1967.
This book is imperative for readers who want a candid and brilliant explication of the concept of Black Power.

Clark, Kenneth B. Dark Ghetto: Dilemmas of Social Power. New York: Harper and Row, 1965.
In one of the most widely acclaimed books of recent times, Clark poignantly and sensitively describes the devastating effects the Black inner-city has on its victims.

Drimmer, Melvin, ed. Black History: A Reappraisal. Garden City, N.Y.: Doubleday, 1969.
This deservedly popular documentary history of Afro-Americans contains excellent and informative commentaries by the editor.

Fanon, Frantz. The Wretched of the Earth. New York: Grove Press, 1963.
A brilliant and courageous book by a late Black psychiatrist that will help teachers understand the cry among many Black liberation leaders for a Third World Revolution.

Grambs, Jean D. and John C. Carr, eds. Black Image: Education Copes with Color. Dubuque, Iowa: Wm. C. Brown, 1972.
This book includes essays on the treatment of Afro-Americans in teaching materials as well as an excellent bibliography of books for young people.

Jackson, George. Soledad Brother: The Prison Letters of George Jackson. New York: Bantam Books, 1970.
These brilliant and cogent letters reveal a young imprisoned Black man's attempt to understand an oppressive and dehumanized world. This is a courageous and poignant book.

Katz, William Loren. Teachers' Guide to American Negro History. Rev. ed. Chicago: Quandrangle Books, 1971.
This book contains outlines of Black history, chronologies, and many bibliographies.

King, Woodie and Ron Milner, eds. Black Drama Anthology. New York: Signet, 1961.
This anthology contains twenty-three plays by some of America's most gifted dramatists.

Litwack, Leon F. North of Slavery: The Negro in the Free States, 1790-1860. Chicago: University of Chicago Press, 1961.
An informed and well-researched study of nonslave Northern Blacks in the late eighteenth and nineteenth centuries. This book is well-written and copiously documented.

The Autobiography of Malcolm X, with the assistance of Alex Haley. New York: Grove, 1964.
A brilliant and powerful book about the emergence of a leader and a social movement.

Miller, Elizabeth W., compiler. The Negro in America: A Bibliography. Cambridge, Mass.: Harvard University Press, 1968.
An excellent guide to books about Afro-Americans arranged by topics.

Pinkney, Alphonso. *Black Americans*. Englewood Cliffs, N.J.: Prentice-Hall, 1969.
A valuable and readable sociological and historical overview of the Afro-American.

Ploski, Harry A. and Ernest Kaiser, eds. *Afro-USA: A Reference Work on the Black Experience*. New York: Bellweather Publishing Co., 1971.
This "almanae" on the Black experience contains much useful information. However, despite its 1110 pages, it has serious informational gaps.

Quarles, Benjamin. *The Negro in the Making of America*. Rev. ed. New York: Collier, 1969.
A comprehensive and readable but conservative general history of Afro-Americans. A useful introductory book.

Randall, Dudley, ed. *The Black Poets*. New York: Bantam Books, 1971.
An excellent anthology which includes the best of the classics and a rich collection of poems written during the 1960s.

Redding, Saunders. *They Came in Chains*. Rev. ed. Philadelphia: Lippincott, 1973.
An interesting history of Afro-Americans written in a literary, popular style. Unfortunately, the book contains some insensitive statements and interpretations about American Indians.

Robinson, Wilhelmena S. *Historical Negro Biographies*. International Library of Negro Life and History, edited by Charles H. Wesley. New York: Publishers Company, 1967.
An extremely useful source for biographical information that can be profitably read by upper grade students and used as a resource by teachers.

Stone, Chuck. *Black Political Power in America*. Rev. ed. New York: Delta, 1970.
A useful book discussing various aspects of Black politics and the future of Black political power.

Williams, John A. *The Man Who Cried I Am*. New York: New American Library, 1967.
The author unfolds a frightening but credible tale of a master plot designed to eliminate Blacks in America. The story focuses on the protagonist's discovery of the plot and his attempt to disclose it.

Wilson, Walter, ed. *The Selected Writings of W. E. B. DuBois*. New York: New American Library, 1970.

This careful anthology of the selected writings of DuBois contains examples of all the types of work written by this Olympian American. The book includes a selected bibliography of DuBois's writings and a chronology of the most significant events in his amazing life.

Woodson, Carter G. and Charles H. Wesley. The Negro in Our History. 10th ed. Washington, D.C.: Associated Publishers, 1962.
A pioneering work by two eminent Afro-American historians.

Yette, Samuel F. The Choice: The Issue of Black Survival. New York: Berkeley Medallion Books, 1971.
In this alarming and disturbing book, Yette argues that the extermination of the Blacks in America is a genuine possibility. His argument is cogent and thought-provoking.

ACTIVITY 1: PART B

OBJECTIVE: To identify cultural patterns that are common to Hispanic Americans

To recognize Hispanic Americans cultural patterns of communication and interactions

To develop teaching strategies for the vocational classroom that recognizes the uniqueness of the Hispanic cultures

RESOURCES NEEDED: Handout #1

Bransford, Louis, Leonard Baca, and Karen Lane (Editors). Cultural Diversity and the Exceptional Student. Reston, Virginia: Council for Exceptional Children, 1973.

DIRECTIONS:

1. Give each participant a copy of Handout #1. Go through the list and have each participant recognize how each item compares or contrasts with the middle class norms of most schools. Have the participants discuss these characteristics, keeping in mind the following questions:
   - a. How do these attributes compare and/or contrast with the values in a typical vocational classroom?
   - b. What problems can arise in vocational classrooms because of these differences?

2. Divide the participants into groups of four or five. Give them a copy of the sample worksheet and allow them approximately 20-30 minutes to complete the task. Encourage them to use Handout #1 to help them. After the groups have finished working, compile a group list of ways vocational classrooms can adapt to the cultural differences of their Hispanic students.

HANDOUT #1

"Cultural Patterns of Hispanic Youth"*

The following is a list of characteristics identified by experts as representing behaviors and values common to many Hispanic Americans.

1. Speak a different language
2. Perceive the need to succeed to make the family proud of them
3. Accept the "implied commitment" to others expressed in cooperation and this makes them sensitive to the needs and feelings of others
4. Feel others needs and help them (because of this feeling they expect others to perceive their needs; therefore they will rarely ask for help)
5. Express feeling in indirect nonverbal ways (again through this type of behavior, they will not ask for help)
6. See the relationship between teacher-child as the most important aspect of the teaching process--expect a close warm relationship with teachers
7. Believe the most important teaching style is modeling with the modeling behavior involving a lot of student/teacher interaction
8. Have clearly defined sexual roles with the men considered to have status in business and politics, whereas women have more status in religion, child rearing and health care
9. Have present time orientation--meaning what you are doing now presently deserves your whole attention and consideration
10. Exert patience in carrying out tasks and doing it well--do not value speed in completing projects
11. Have a well developed fantasy because of the tradition of storytelling in their families
12. Believe physical contact within the family important--they are touched and caressed to a great degree

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*Taken from Alfredo Castaneda, Richard L. James and Webser Robbins, The Educational Needs of Minority Groups. Lincoln: Professional Educators Publications, Inc., 1974.

Tape "Teaching Spanish Speaking Children" and "Language and Culture" taken at Council for Exceptional Children Conference on Cultural Diversity in 1973.

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF HISPANIC SECONDARY AGE YOUTHS:

1. Express feeling in indirect nonverbal ways (again through this type of behavior, they will not ask for help)
2. See the relationship between teacher-child as the most important aspect of the teaching process--expect a close warm relationship with teachers
3. Believe the most important teaching style is modeling with the modeling behavior involving a lot of student/teacher interaction
4. Have clearly defined sexual roles with the men considered to have status in business and politics, whereas women have more status in religion, child rearing and health care

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Hispanic teenagers adapt to the classroom environment

2. In your interactions with Hispanic students, what behaviors or steps could you take to improve communication with those students?

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF HISPANIC SECONDARY AGE YOUTHS:

1. Speak a different language
2. Perceive the need to succeed to make the family proud of them
3. Accept the "implied commitment" to others expressed in cooperation and this makes them sensitive to the needs and feelings of others
4. Feel others needs and help them (because of this feeling they expect others to perceive their needs; therefore they will rarely ask for help)

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Hispanic teenagers adapt to the classroom environment?

2. In your interactions with Hispanic students, what behaviors or steps could you take to improve communication with those students?

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF HISPANIC SECONDARY AGE YOUTHS:

1. Have present time orientation--meaning what you are doing now presently deserves your whole attention and consideration

2. Expert patience in carrying out tasks and doing it well--do not value speed in completing projects

3. Have a well developed fantasy because of the tradition of storytelling in their families

4. Believe physical contact within the family important--they are touched and caressed to a great degree

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Hispanic teenagers adapt to the classroom environment?

2. In your interactions with Hispanic students, what behaviors or steps could you take to improve communication with those students?

ACTIVITY 2: PART B

OBJECTIVE: To recognize cultural patterns that are common to Hispanic Americans

RESOURCES NEEDED: Portrait of a Minority: Spanish-Speaking Americans. The Associated Press, 1972, Holyoke, Massachusetts, film/cassette presentation

DIRECTIONS: Show the film/cassette presentation. After the film discuss the questions on pages 2 and 3 in the Teacher's Guide for Portrait of a Minority: Spanish-Speaking Americans

ACTIVITY 3: PART B

OBJECTIVE:	To provide a resource list of material helpful in understanding Hispanic Americans
RESOURCES NEEDED:	Copies of the list
DIRECTIONS:	Hand out list.

RESOURCE LIST FOR HISPANIC AMERICANS*

Hispanic Americans: Mexican Americans

REFERENCES FOR THE TEACHER

Must Reading

Acuna, Rodolfo. Occupied America: The Chicano's Struggle Toward Liberation. San Francisco: Canfield Press, 1972.
An angry and provocative history of the Chicano written from a colonialist perspective. A highly partisan but important book that will provide the teacher with new interpretations of old events such as the Alamo and the "winning of the West."

McWilliams, Carey. North from Mexico: The Spanish-Speaking People of the United States. New York: Greenwood Press, 1949, updated edition, 1968.
A good general overview of the culture and history of Mexican Americans through World War II. Too little attention is given to the Chicano's Indian and African heritages. At times, the book seems anti-Indian. Nevertheless, it is a valuable book that shatters many cherished myths and insidious stereotypes.

Meier, Matt S. and Feliciano Fivera. The Chicanos: A History of Mexican Americans. New York: Hill and Wang, 1972.
This essential teacher reference is a comprehensive history of the Chicano. It is the most useful general history of the Mexican American to appear to date. The book includes an excellent bibliographic essay.

Moore, Joan W., with Alfredo Cuellar. Mexican-Americans. Englewood Cliffs, N.J.: Prentice-Hall, 1970.
This introductory study is primarily sociological but includes a useful historical overview. Written from an assimilationist perspective, the author focuses on change, conflict, and cultural diversity. The final chapter by Cuellar on politics is especially useful.

Other References

Burma, John H., ed. Mexican-Americans in the United States: A Reader. Cambridge: Schenkman, 1970.
This anthology contains a collection of specialized studies on selected topics such as prejudice, education, and social and political behavior.

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*Taken from James A. Banks' Teaching Strategies for Ethnic Studies, pp. 311-314, 403-407, 434.

Cortes, Carlos E. "Teaching the Chicano Experience." In James A. Banks, ed. *Teaching Ethnic Studies: Concepts and Strategies.* Yearbook, 1973, pp. 180-199.
A perceptive and informative essay presenting five alternative frames of reference that can be effectively used to study and teach about Mexican Americans.

Dunne, John Gregory. *Delano: The Story of the California Grape Strike*. New York: Farrar, Straus and Giroux, 1967.
A well-written journalist and dispassionate account of the famous strike. Easy to read, this book can be used by students and teachers.

Galarza, Ernesto. *Merchants of Labor: The Mexican Bracero Story*. Charlotte: McNally and Loftin, 1964.
A useful and careful study of the immigration of Mexican farm workers to the United States from 1942 to 1960.

Gamio, Manuel. *The Life Story of the Mexican Immigrant*. New York: Dover Publications, 1971.
An important collection of statements by early Mexican immigrants to the United States. These accounts can be successfully used to teach inquiry lessons.

________. *Mexican Immigration to the United States: A Study of Human Migration and Adjustment*. Chicago: University of Chicago Press, 1930.
This book contains useful information on the first waves of Mexican immigrants to the United States.

Grebler, Leo, Joan W. Moore, Ralph C. Guzman, *et al*. *The Mexican-American: The Nation's Second Largest Minority*. New York: Free Press, 1970.
An exhaustive interdisciplinary study (777 pages) which treats diverse aspects of the Mexican America. Divided into seven major parts, this book is meant for the reader who wants specialized information.

Forbes, Jack D. *Aztecas Del Norte: The Chicanos of Aztlan*. Greenwich, Conn.: Fawcett, 1973.
The author focuses on the Indian heritage of Mexican Americans. Forbes provides novel interpretations of the Chicano experience which are somewhat controversial.

Fusco, Paul and George D. Horwitz. *La Causa: The California Grape Strike*. New York: Collier Books, 1970.
The poignant photographs and text of this book are deeply moving and powerful. The photographs are good "teaching" pictures.

Ludwig, Ed and James Santibanez, eds. The Chicanos: Mexican American Voices. Baltimore: Penguin Books, 1971.
This anthology includes articles, poetry, and fiction which present a variety of views of Chicano life.

Moquin, Wayne with Charles Van Doren, eds. A Documentary History of Mexican Americans. New York: Bantam Books, 1971.
This anthology includes sixty-five selections divided into five major historical periods. A wide range of documents are included in this excellent book.

Nava, Julian. Mexican Americans: A Brief Look at Their History. New York: Anti-Defamation League of B'nai B'rith, 1970.
A succinct but useful general overview of the Mexican American.

Ortego, Philip D., ed. We Are Chicanos: An Anthology of Mexican-American Literature. New York: Pocket Books, 1973.
This anthology includes folklore, poetry, drama, and fiction as well as essays of social commentary.

Pitt, Leonard. The Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890. Berkeley: University of California Press, 1970.
A scholarly study of the conquest of the Mexican settlers in early California.

Rendon, Armando B. Chicano Manifesto: The History of the Second Largest Minority in America. New York: Collier Books, 1971.
A highly partisan, journalistic, and rhetorical history of the Chicano. However, the book provides important insights on the Chicano movement.

Robinson, Cecil. With the Ears of Strange[illegible] The Mexican in American Literature. Tucson: University of [illegible]ona Press, 1963.
A comprehensive and well-researched study.

Romano-V, Octavio I., ed. El Espejo--The Mirror: Selected Mexican-American Literature. Berkeley: Quinto Sol Publications, 1969.
A useful collection of literature by Mexican American writers.

Samora, Julian, ed. La Raza: Forgotten Americans. Notre Dame: University of Notre Dame Press, 1966.
This collection of essays treats different aspects of Chicano life and culture.

Servin, Manual P., ed. The Mexican-Americans: An Awakening Minority. Beverly Hills: Glencoe Press, 1970.
This anthology contains specialized historical essays on the Mexican American. Six of the papers are published for the first

time. The subtitle of the book is misleading and inaccurate. This book has been severely criticized by some Chicano activists.

Simmen, Edward, ed. The Chicano: From Caricature to Self-Portrait. New York: Mentor Books, 1971.
The short stories in this anthology illustrate how the Mexican American was portrayed in literature from the mid-nineteenth century through the 1960s. The stories are divided into three major literary periods.

________. Pain and Promise: The Chicano Today. New York: Mentor Books, 1972.
The thirty-two essays reprinted in this anthology are intended primarily for the popular reader. High school students will be able to profitably read this book.

Spicer, Edward H. Cycles of Conquest: The Impact of Spain, Mexico and the United States on the Indians of the Southwest, 1533-1960. Tucson: University of Arizona Press, 1962.
The author discusses ways in which Native American cultures responded to contact with the various groups which occupied the Southwest.

Steiner, Stan. La Raza: The Mexican Americans. New York: Harper Colophon Books, 1969.
An interesting and readable popular treatment of Mexican Americans.

Steiner, Stan and Luis Valdez, eds. Aztlan: An Anthology of Mexican American Literature. New York: Vintage Books, 1972.
This valuable and comprehensive anthology contains a rich collection of historical essays, social commentaries, and literary selections that cannot be easily found elsewhere.

Wagner, Nathaniel N. and Marsha J. Haug, eds. Chicanos: Social and Psychological Perspectives. Saint Louis: C. V. Mosby Company, 1971.
This reader contains theoretical and research articles on the psychological aspects of the Mexican-American experience.

Weber, David, ed. Foreigners in Their Native Land: Historical Roots of the Mexican American. Albuquerque: University of New Mexico Press, 1973.
This book contains a valuable collection of historical documents about Mexican Americans.

Hispanic Americans: Puerto Ricans

Abramson, Michael and The Young Lords Party. Palante: Young Lords Party. New York: McGraw-Hill, 1971.
A deeply moving book about the emergence and struggle of the Young Lords Party. Through essays and powerful photographs, the party members reveal their history, goals, fears, aspirations, and tragic confrontations with the establishment. Although this book is an excellent resource, it may evoke controversy in some school settings, both because of its language and the topics discussed. The teacher should examine this book carefully before assigning it to students.

Aran, Kenneth, Herman Arthur, Ramon Colon, and Harvey Goldberg. Puerto Rican History and Culture: A Study Guide and Curriculum Outline. New York: United Federation of Teachers, 1973.
A useful guide for elementary and high school teachers that includes content, approaches, and activities.

Babin, Teresa Maria. The Puerto Ricans' Spirit. Translated by Barry Luby. New York: Collier Books, 1971.
This is a good book that includes a sketch of the island and treatment of the fine arts, folklore, and historical and contemporary literature of Puerto Rico. It contains a useful detailed chronology of Puerto Rican history.

Burma, John H. Spanish-Speaking Groups in the United States. Durham, N.C.: Duke University Press, 1954.
Burma includes a chapter on "The Puerto Ricans in New York" which relies heavily on the earlier study by Mills, Senior, and Goldsen. This chapter is dated as well as replete with overstatements and oversimplifications.

Chenault, Lawrence R. The Puerto Rican Migrant in New York City. New York: Columbia University Press, 1938.
This pioneering study of Puerto Ricans in New York City is informative, lucid, and of historical interest.

Cordasco, Francesco and Eugene Bucchioni, eds. Puerto Rican Children on the Mainland: A Source Book for Teachers. Metuchen, N.N.: Scarecrow Press, 1968.
A useful and informed collection of articles and studies that treats diverse aspects of Puerto Rican culture on the mainland. Particular attention is given to the problems which Puerto Rican children experience in mainland schools.

________. The Puerto Rican Experience: A Sociological Sourcebook. Totowa, N.J.: Littlefield Adams. 1973.
An excellent collection of excerpts from books, magazines, and journal articles that deals with many aspects of Puerto Rican life both on the mainland and on the island.

Cordasco, Francesco. The Puerto Ricans, 1493-1973: A Chronology and Fact Book. Dobbs Ferry, N.Y.: Oceana Publications, 1973.
An informative and useful reference book.

Cordasco, Francesco, with Gugene Bucchioni and Diego Castellanos. Puerto Ricans on the United States Mainland. Totowa, N.J.: Rowman and Littlefield, 1972.
A bibliography of reports, texts, critical studies, and related materials.

Fitzpatrick, Joseph P. Puerto Rican Americans: The Meaning of Migration to the Mainland. Englewood Cliffs, N.J.: Prentice-Hall, 1971.
The most up-to-date, comprehensive and well-done general sociological study of Puerto Ricans on the mainland that is currently available. The book is both informed and sensitive. However, the author is a staunch assimilationist and sees assimilation as "the way" for Puerto Ricans on the mainland.

Glazer, Nathan and Daniel P. Moynihan. Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians and Irish of New York City. 2nd ed. Cambridge, Mass.: The M.I.T. Press, 1970.
This book contains a chapter on Puerto Ricans in New York City that is as much speculation and opinion as social science but is nevertheless worth reading.

Golding, Mortin J. A Short History of Puerto Rico. New York: Signet, 1973.
A popular history of Puerto Rico which is suitable for use with high school students. Available in paperbound edition.

Handlin, Oscar. The Newcomers: Negroes and Puerto Ricans in A Changing Metropolis. Garden City, N.Y.: Doubleday, 1959.
In this useful historical study of ethnic groups in New York City, Handlin describes the experiences of the city's White immigrants and points out how Black and Puerto Rican migrants are significantly different from the immigrants of the first 300 years of the city's history.

Lewis, Gordon K. Puerto Rico: Freedom and Power in the Caribbean. New York: Monthly Review Press, 1963.
A comprehensive and detailed history of Puerto Rico written from a refreshingly perceptive and sympathetic point of view.

Lopez, Afredo. The Puerto Rican Papers. Indianapolis, Indiana: Bobbs-Merrill, 1973.
An informative reference book on the Puerto Rican experience.

Mills, C. Wright, Clarence Senior, and Rose K. Goldsen. The Puerto Rican Journey: New York's Newest Migrants. New York: Harper and Brothers, 1950.
Although considerably dated, this early study of Puerto Ricans in New York City is both informative and insightful.

Padilla, Elena. Up from Puerto Rico. New York: Columbia University Press, 1958.
An excellent anthropological study of a New York Puerto Rican community by a perceptive and sensitive anthropologist. This book is more than an ethnographic description. The author uses sociological and anthropological theory to interpret the experiences of Puerto Rican Americans. The themes of cultural variation and conflict within the Puerto Rican community that are documented throughout the book make it especially worthwhile.

Petrullo, Vincenzo. Puerto Rican Paradox. Philadelphia: University of Pennsylvania Press, 1947.
This polemical, journalistic, and didactic account of Puerto Rico focuses on its relationship with the United States mainland. The accuracy of this book is questionable.

Rand, Christopher. The Puerto Ricans. New York: Oxford University Press, 1958.
A journalistic treatment of Puerto Ricans on the mainland that is replete with simplistic generalizations and detrimental stereotypes.

Senior, Clarence. The Puerto Ricans: Strangers--then Neighbors. Chicago: Quandrangle Books, 1961.
The author compares the experiences of various American ethnic groups, gives an overview of nativistic movements, and presents an incredibly hopeful view of the Puerto Rican's plight on the mainland. This book is much to "American" and simplistic.

Sexton, Patricia Cayo. Spanish Harlem: An Anatomy of Poverty. New York: Harper and Row, 1965.
This book, which attempts to provide a sound description of a New York Puerto Rican community and to delineate recommendations for social action programs, is readable but a failure. It is "popular" sociology, with all of the inherent limitations and problems that result when a popular approach is used to explain complex social phenomena. Because of the nature of the content, the book is considerably dated.

Silen, Juan Angel. We the Puerto Rican People. Translated by Cedric Belfrage. New York: Monthly Review Press, 1971.
For many reasons, this is a significant book. In a series of incisive and terse essays, Silen discusses colonization as a decisive force in Puerto Rican history. He traces the emergence of Spanish and later American dominance of the island. This is a deeply compassionate and hard-hitting book. However, it is not without flaws. It does not read very smoothly, probably because the translation is not the best. Like any forensic book, it is highly partisan. However, Silen's views merit deep pondering by teachers and students in the United States.

Vivo, P. ed. The Puerto Ricans: An Annotated Bibliography. New York: R. R. Bowker, 1973.
This bibliography consists of 2,600 entries, most of which are in English.

Wagenheim, Kal, and O. J. de Wagenheim, eds. The Puerto Ricans: A Documentary History. New York: Praeger, 1973.
A useful and informative collection of historical documents.

Wagenheim, Kal. Puerto Rico: A Profile. New York: Praeger, 1970.
A very informative and well-written popular book that treats various aspects of Puerto Rico. It is better than most popular books and includes chapters on Puerto Rican history, economy, government, culture, and the settlement on the mainland. It contains a useful chronology of Puerto Rican history. This book is an excellent source for both teachers and high school students.

Wakefield, Dan. Island in the City. Boston: Houghton Mifflin, 1959.
A journalistic account of Puerto Ricans in New York City. The author uses too many dramatic, catchy phrases. However, the book does give the reader an emotional tie-in with Puerto Ricans on the mainland. The author explores their living conditions and the racism they have to face. Wakefield, however, misses the essence of Puerto Rican life. His view of Puerto Rican culture and life is distorted by his cultural and racial blinders.

Hispanic Americans: Cubans

Alexander, Tom. "Those Amazing Cuban Emigrees." Fortune 74 (October 1966), pp. 144-49.
Article dealing with the success of Cuban immigrants.

Burt, Al. "Miami: The Cuban Flavor." *The Nation* (March 8, 1971), pp. 299-302.
An article about the impact of Cubans and their lifestyle in the Miami area.

Fagen, Richard R., Richard A. Brody, and Thomas J. O'Leary. *Cubans in Exile*. Stanford, California: Stanford University Press, 1968.
The main published source on Cubans in Miami, Florida, and their reasons for leaving Cuba. Complete with demographic information on the Cuban exodus.

Lazo, Mario. *Dagger in the Heart!* New York: Twin Circle Publishing Company, 1968.
Very descriptive source about how Cuba fell into Communist hands.

Linchan, Edward J. "Cuba's Exiles Bring New Life to Miami." *National Geographic* 144 (July 1973), pp. 68-95.
Excellent article with many photographs. This would be a good source for students to peruse.

Prohias, Rafael J. and Lourdes Casal. *The Cuban Minority in the U.S.* Cuban Minority Planning Study, SRS Grant No. 08-P 55933/4-01, Florida Atlantic University, Boca Raton, Florida 1973.
The only comprehensive nationwide study done on Cubans in the United States. This work is extremely thorough in all aspects. It is the only source with unique demographic information. It is available on loan from the Florida Atlantic University library.

Senior, Clarence O. *Our Citizens from the Caribbean*. St. Louis, Mo.: McGraw-Hill, 1965.
Includes a chapter on the Cuban exiles.

Walsh, Bryan O. "Cubans in Miami." *America* (February 26, 1966), pp. 286-89.
This article deals with the Cuban Refugee program and the impact of Cubans in the Miami area.

ACTIVITY 1: PART C

OBJECTIVE: To identify cultural patterns that are common to Native Americans

To recognize Native American cultural patterns of communication and interactions

To develop teaching strategies for the vocational classroom that recognizes the uniqueness of the Native American culture

RESOURCES NEEDED: Handout #1

Group Activity Sheet

Bransford, Louis, Leonard Baca, and Karen Lane (Editors). Cultural Diversity and the Exceptional Student. Reston, Virginia: Council for Exceptional Children, 1973.

DIRECTIONS:

1. Give each participant a copy of Handout #1. Go through the list and have each participant recognize how each item compares or contrasts with the middle class norms of most schools. Have the participants discuss these characteristics, keeping in mind the following questions:
    a. How do these attributes compare and/or contrast with the values in a typical vocational classroom?
    b. What problems can arise in vocational classrooms because of these differences?

2. Divide the participants into groups of four or five. Give them a copy of the sample worksheet and allow them approximately 20-30 minutes to complete the task. Encourage them to use Handout #1 to help them. After the groups have finished working, compile a group list of ways vocational classrooms can adapt to the cultural differences of their Native American students.

HANDOUT #1

"Cultural Patterns of Native American Youth"*

The following is a list of characteristics identified by experts as representing behaviors and values common to many Native Americans.

1. Speak a language different from standard English (50% of all Native American children between the ages of 8-16 use a native language)
2. Have an extended family concept different from the middle class idea of nuclear family (cousins considered as brothers and sisters)
3. Believe interpersonal relationships are the basis for good living
4. Think behavior can speak for itself--act much, say little
5. Perceive that work is necessary for (1) common good, (2) purpose of good interpersonal relations and (3) means of sharing whatever one has
6. Have a concept of land that believes it is not to be owned or divided into parcels, but is to be shared and protected by all
7. Measure achievements as a sense of being rather than compelling to be
8. Honor the wisdom of age in Native society and deemphasize the importance of youth
9. Give the responsibility of raising children to the entire extended family
10. Emphasize cooperation over competition; competition is a difficult concept for Native American students (excellence is related to contribution to the group and not to the individual)
11. Believe in gaining knowledge rather than in competing for grades--it is not important if someone else gains more or less knowledge than another

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*Taken from tapes "Indian Gifts of Culture and Diversity" and "A Conflict of Values" taken at Council for Exceptional Children Conference on Cultural Diversity in 1973.

"A Need for Competency-Based Teacher Education for Native Americans" by Louise Miller in Multicultural Education Through Competency-Based Teacher Education. Washington: AACTE, 1974.

12. Hold a concept of time that is present oriented

13. Strive to conform to nature rather than to dominate nature

14. Focus on learning more through visual stimulation than verbal

15. Have different referents and perceptions to humor--these are often antagonistic to each other. Indian humor may not be humorous to non-Indians

16. Is taught at home to be independent and self-sufficient, generous, quiet, and dignified

17. Are very sensitive to personal dignification requirements--negative remarks about clothes, home or anything pertaining to Indians produces withdrawal and negative feelings

18. Feels it is important to show what you are and what you can do, but not in a boastful way

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF NATIVE AMERICANS:

1. Speak a language different from standard English (50% of all Native American children between the ages of 8-16 use a native language)

2. Have an extended family concept different from the middle class idea of nuclear family (cousins considered as brothers and sisters)

3. Believe interpersonal relationships are the basis for good living

4. Think behavior can speak for itself--act much, say little

5. Perceive that work is necessary for (1) common good, (2) purpose of good interpersonal relations and (3) means of sharing whatever one has

6. Have a concept of land that believes it is not owned or divided into parcels, but is to be shared and protected by all

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Native Americans adapt to the classroom environment?

2. In your interactions with Native students, what behavior or steps could you take to improve communication with those students?

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF NATIVE AMERICANS:

1. Measure achievements as a sense of being rather than compelling to be
2. Honor the wisdom of age in Native society and deemphasize the importance of youth
3. Give the responsibility of raising children to the entire extended family
4. Emphasize cooperation over competition; competition is a difficult concept for Native American students (excellence is related to contribution to the group and not to the individual)
5. Believe in gaining knowledge rather than in competing for grades—it is not important if someone else gains more or less knowledge than another
6. Hold a concept of time that is present oriented

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Native Americans adapt to the classroom environment?

2. In your interactions with Native students, what behaviors or steps could you take to improve communication with those students?

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF NATIVE AMERICANS:

1. Strive to conform to nature rather than to dominate nature
2. Focus on learning more through visual stimulation than verbal
3. Have different referents and perceptions to humor--these are often antagonistic to each other. Indian humor may not be humorous to non-Indians
4. Is taught at home to be independent and self-sufficient, generous, quiet, and dignified
5. Are very sensitive to personal dignification requirements--negative remarks about clothes, home or anything pertaining to Indians produces withdrawal and negative feelings
6. Feels it is important to show what you are and what you can do, but not in a boastful way.

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Native Americans adapt to the classroom environment?

2. In your interactions with Native Americans, what behaviors or steps could you take to improve communication with those students?

ACTIVITY 2: PART C

OBJECTIVE:	To recognize cultural patterns that are common to Native Americans
RESOURCES NEEDED:	The American Indian Today, a record/film
DIRECTIONS:	Show the film/record presentation. After the film go over questions in Teacher's Guide The American Indian Today.

ACTIVITY 3: PART C

OBJECTIVE: To provide a resource list of material helpful in understanding Native Americans

RESOURCES NEEDED: Copies of list

DIRECTIONS: Hand out list.

RESOURCE LIST FOR NATIVE AMERICANS*

Brandon, William. The American Heritage Book of Indians. New York: Dell, 1961.
An extremely informative, well-written introduction to Indian cultures in all parts of the Americas. This book, which can be used in high school courses, deserves the acclaim it has received.

Brown, Dee. Bury My Heart at Wounded Knee: An Indian History of the American West. New York: Holt, 1971.
This is a compassionate, poignant, and powerful history of Native Americans written from an Indian point of view.

Deloria, Vine, Jr. Custer Died for Your Sins. New York: Avon, 1969.
A rhetorical and highly partisan but important articulation of the problems and future plight of modern day Indians by a noted Native American leader

Josephy, Alvin M., Jr. The Indian Heritage of America. New York: Bantam Books, 1968.
This is an extremely informative, detailed, and sensitive history of North, South, and Central American Indians. The book also contains a comprehensive treatment of recent archaeological findings and an extensive bibliography.

McLuhan, T. C., ed. Touch the Earth: A Self-Portrait of Indian Existence. New York: Pocket Books, 1971.
An outstanding and powerful collection of statements by Native Americans on a number of topics. Highly recommended for use with students.

Spicer, Edward H. A Short History of the Indians of the United States. New York: Van Nostrand Reinhold, 1969.
This excellent book includes a brief history of the American Indian and fifty-one key related documents. The book is sympathetically and perceptively written. A very good introductory source.

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*Taken from James A. Banks' Teaching Strategies for Ethnic Studies, pp. 168-171.

Other References

Bahr, Howard M., Bruce A. Chadwick and Robert C. Day, eds. *Native Americans Today: Sociological Perspectives*. New York: Harper and Row, 1972.
Indian education, acculturation, and identity, the urban Indian, and Red power are some of the topics discussed in this comprehensive anthology.

Ceran, W. W. *The First American: A Story of North American Archaeology*. New York: Mentor Books, 1971.
An informative and strikingly illustrated introduction to the archaeology of North America.

Costo, Rupert and Jeanette Henry. *Textbooks and the American Indian*. San Francisco: Indian Historian Press, 1970.
An important study of the treatment of Native Americans in school books that is extremely useful to teachers and textbook selection committees.

Council on Interracial Books for Children, ed. *Chronicles of American Indian Protest*. New York: Fawcett, 1971.
A sensitive collection of documents with useful commentaries by the editors.

Deloria, Vine, Jr. *Behind the Trail of Broken Treaties: An Indian Declaration of Independence*. New York: Dell, 1974.
The author sets forth a plan for congressional relationships with the Indian tribes and reviews past injustices.

________. *God is Red*. New York: Grosset and Dunlap, 1973.
A widely acclaimed study of Native American religious briefs.

________, ed. *Of Utmost Good Faith*. New York: Bantam Books, 1971.
This valuable anthology contains key documents related to the Indian's legal status in the United States. A good source for studying about the major Indian treaties and other legal statutes.

Debo, Angie. *A History of the Indians of the United States*. Norman: University of Oklahoma Press, 1970.
An informative and readable general history of the Native American.

Driver, Harold E. *Indians of North America*, 2nd ed. Chicago: University of Chicago Press, 1961.
A good introductory book on the American Indian which covers a wide range of topics, including language, clothing, marriage and the family, and kinship groups.

Fey, Harold E. and D'Arcy McNickle. *Indians and Other Americans*. New York: Harper and Row, 1959.
An important book focusing on the struggles and conflicts the Native American has experienced in American life.

Forbes, Jack D., ed. *The Indian in America's Past*. Englewood Cliffs, N.J.: Prentice-Hall, 1964.
An outstanding documentary history of Native Americans by a distinguished scholar of Native cultures. The book is perceptive and written from an Indian point of view.

Grosvenor, Gilbert M. "Indians of North America." Published and distributed by the National Geographic Society, Washington, D.C. 20036.
A detailed and striking color wall map showing Indian tribes in the Americas. Measures 32 1/2 inches by 37 inches.

Hagan, William T. *American Indians*. Chicago: University of Chicago Press, 1961.
This is a lucidly written historical overview of Indian-White relationships in the United States up through the 1950s. It is flawed in parts by White ethnocentrism and insensitive statements but is overall a useful introductory source.

Jacobs, Wilbur R. *Dispossessing the American Indian*. New York: Charles Scribner's Sons, 1972.
An extremely readable and sympathetic treatment of the relationship between Indians and Whites in colonial times.

Marriott, Alice and Carol Rachlin. *American Epic: The Story of the American Indian*. New York: Mentor Books, 1969.
A well-written general history of American Indians by two veteran anthropologists that is a good "first" look for the novice.

________. *American Indian Mythology*. New York: Mentor Books, 1968.
This book contains a collection of American Indian myths, legends, and contemporary folklore.

Moquin, Wayne and Charles Van Doren, eds. *Great Documents in American Indian History*. New York: Praeger, 1973.
Native Americans tell their own history in this valuable and comprehensive documentary source.

Rothenberg, Jerome, ed. *Shaking the Pumpkin: Traditional Poetry of the Indian North American*. Garden City, N.Y.: Doubleday, 1972.
A comprehensive and valuable collection of Native American literature. An excellent book for use with students.

Steiner, Stan. *The New Indians*. New York: Dell, 1968.
A sensitively written popular book focusing on recent Indian protest movements.

Stoutenburgh, John, Jr. Dictionary of the American Indian. New York: Crown, 1960.
A useful reference book containing definitions of thousands of words and terms.

Swanton, John R. The Indian Tribes of North America. Washington, D.C.: U.S. Government Printing Office, 1952.
A valuable reference book that includes basic information on each Indian tribe arranged by the states in which they are located. An excellent guide for studying local tribes.

Underhill, Ruth M. Red Man's America. Rev. ed. Chicago: University of Chicago Press, 1971.
A fairly good anthropolotical survey of the general characteristics of the major Indian cultural groups. However, this book is written from an Anglo-Saxon point of view and contains some disturbing and insensitive arguments.

Vlahos, Olivia. New World Beginnings: Indian Cultures in the Americas. Illustrated by George Ford. Greenwich, Conn.: Fawcett, 1970.
A good introduction to the archaeology of Native Americans intended for juvenile readers. However, it is also an informative teacher source.

Vogel, Virgil J. This Country Was Ours: A Documentary History of the American Indian. New York: Harper Torchbooks, 1974.
A comprehensive and thoughtful documentary history with an outstanding bibliography of works on the American Indian.

Walker, Deward E., Jr., ed. The Emergent Native Americans. Boston: Little, Brown, 1972.
A scholarly and comprehensive collection of essays focusing on diverse aspects of Native American life.

Washburn, Wilcombe, ed. The Indian and the White Man. Garden City: Doubleday, 1964.
This inclusive collection of documents focuses on the White man's views of the Native American.

Wax, Murry L. Indian Americans: Unity and Diversity. Englewood Cliffs, N.J.: Prentice-Hall, 1971.
A fair general overview of contemporary Native Americans written from an assimilationist point of view.

ACTIVITY 1: PART D

OBJECTIVE: To identify cultural patterns that are common to Asian Americans

To recognize Asian Americans cultural patterns of communication and interactions

To develop teaching strategies for the vocational classroom that recognizes the uniqueness of the Asian cultures

RESOURCES NEEDED: Handout #1

Group Activity Sheet

Bransford, Louis, Leonard Baca, and Karen Lane (Editors). Cultural Diversity and the Exceptional Student. Reston, Virginia: Council for Exceptional Children, 1973.

DIRECTIONS:

1. Give each participant a copy of Handout #1. Go through the list and have each participant recognize how each item compares or contrasts with the middle class norms of most schools. Have the participants discuss these characteristics, keeping in mind the following questions:
    a. How do these attributes compare and/or contrast with the values in a typical vocational classroom?
    b. What problems can arise in vocational classrooms because of these differences?

2. Divide the participants into groups of four or five. Give them a copy of the sample worksheet and allow them approximately 20-30 minutes to complete the task. Encourage them to use Handout #1 to help them. After the groups have finished working, compile a group list of ways vocational classrooms can adapt to the cultural differences of their Asian students.

HANDOUT #1

"Cultural Patterns of Asian Youth"*

The following is a list of characteristics identified by experts as representing behaviors and values common to many Asian Americans.

1. Feel that working hard and keeping out of trouble as the way to overcome disadvantaged status
2. See education as the key to access to mainstream culture
3. Respect elders and authority; are obedient and perservere in face of hardship
4. Discourage overt acts of confrontation
5. Have a difficult time interacting in classroom because taught not to ask questions
6. Believe interaction learning as unnatural and a source of anxiety--this encourages conflict avoidance type of behavior
7. Learn only what one thinks one can understand
8. Have cultural characteristics identified as "enryo"--an integral part of the Japanese value system (as well as other Asian cultures) characteristics of "enryo"
    - (a) refusal on invitations
    - (b) refusal for second helpings
    - (c) hesitancy to speak out or ask questions
    - (d) acceptance of less desired object when given free choice
    - (e) lack of verbal participation--especially in integrated groups
    - (f) be inconspicuous, invisible and not draw attention to one's self
9. Do not use physical punishment to control children; parental use of teasing and ridicule primary management control agent
10. Are discouraged from new activities because of fear of not succeeding well

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*Taken from tape "Asian Americans: Cultural Contrasts" and "Barriers to Learning: Teaching Asian American Children" from the Council for Exceptional Children Conference on Cultural Diversity in 1973.

11. Believe competition at expense of others should not occur

12. Perceive public reprimands painful since family honor involved

13. Think that public display of emotion should be discouraged

14. Have strictly defined sexual roles that emphasize strong separation of the sexes

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF ASIAN AMERICANS:

1. Feel that working hard and keeping out of trouble as the way to overcome disadvantaged status
2. See education as the key to access to mainstream culture
3. Respect elders and authority; are obedient and perservere in face of hardship
4. Discourage overt acts of confrontation
5. Have a difficult time interacting in classroom because taught not to ask questions
6. Believe interaction learning as unnatural and a source of anxiety--this encourages conflict avoidance type of behavior
7. Learn only what one thinks one can understand

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Asian Americans adapt to the classroom environment?

2. In your interactions with Asian students, what behaviors or steps could you take to improve communication with those students?

GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF ASIAN AMERICANS:

1. Have cultural characteristics identified as "enryo"--an integral part of the Japanese value system (as well as other Asian cultures) characteristics of "enryo"

   (a) refusal on invitations
   (b) refusal for second helpings
   (c) hesitancy to speak out or ask questions
   (d) acceptance of less desired object when given free choice
   (e) lack of verbal participation--especially in integrated groups
   (f) be inconspicuous, invisible and not draw attention to one's self

2. Do not use physical punishment to control children; parental use of teasing and ridicule primary management control agent

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GROUP ACTIVITY SHEET

SOME IDENTIFIABLE CHARACTERISTICS OF ASIAN AMERICANS:

1. Are discouraged from new activities because of fear of not succeeding well

2. Believe competition at expense of others should not occur

3. Perceive public reprimands painful since family honor involved

4. Think that public display of emotion should be discouraged

5. Have strictly defined sexual roles that emphasize strong separation of the sexes

BASED ON THESE ATTRIBUTES, YOUR TASK IS TO PLAN LEARNING EXPERIENCES TO UTILIZE THESE ATTRIBUTES IN YOUR VOCATIONAL CLASSROOM

1. In planning for your particular class, what adjustments could you make in the classroom activities to help Asian Americans adapt to the classroom environment?

2. In your interactions with Asian students, what behaviors or steps could you take to improve communication with those students?

ACTIVITY 2: PART D

OBJECTIVE: To provide a resource list of materials helpful in understanding Asian Americans

RESOURCES NEEDED: Copies of the list

DIRECTIONS: Hand out list.

RESOURCE LIST FOR ASIAN AMERICANS*

Chun-Hoon, Lowell K. Y. "Teaching the Asian-American Experience." In James A. Banks, ed. *Teaching Ethnic Studies: Concepts and Strategies*. Washington, D.C.: National Council for the Social Studies 43rd Yearbook, 1973, pp. 118-147.
This unusually perceptive and thoroughly researched chapter gives an excellent historical overview of the experiences of Asian Americans.

Daniels, Roger and Harry H. L. Kitano. *American Racism: Explorations of the Nature of Prejudice*. Englewood Cliffs, N.J.: Prentice-Hall, 1970.
By using the experiences of ethnic minority groups, the authors document how racism is endemic in the United States.

Fersh, Seymour. "Orientals and Orientation." *Phi Delta Kappan* 53 (January 1972), pp. 315-18.
An informative, creative, and compassionately written article.

Hill, Herbert. "Anti-Oriental Agitation and the Rise of Working-Class Racism." *Society* 10 (January/February 1973), pp. 43-54.
An informative discussion of racism in organized labor.

Jacobs, Paul, Saun Landau with Eve Pell. *To Serve the Devil, Volume 2: Colonials and Sojourners*. New York: Vintage Books, 1971.
This is an excellent documentary history, with an extensive text by the authors. The tone of the book is hard hitting and refreshingly candid.

Lyman, Stanford M. *The Asian in the West*. Reno: Desert Research Institute, 1970. Special Science and Humanities Publication no. 4.
A scholarly and well-researched study of selected aspects of Chinese-American and Japanese-American institutions and cultures.

Melendy, H. Brett. *The Oriental Americans*. New York: Twayne Publishers, 1972.
An easy-to-read and useful general historical overview of Chinese and Japanese Americans. Contains a useful bibliography.

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*Taken from James A. Banks' *Teaching Strategies for Ethnic Studies*, pp. 362-367.

Sue, Stanley and Nathaniel N. Wagner, eds. Asian-Americans: Psychological Perspectives. Ben Lomand, Calif.: Science and Behavior Books, 1973.
An excellent, comprehensive collection of readings which deals with diverse aspects of the Asian American experience.

Sue, Stanley and Harry ILL. Kitano, eds. "Asian Americans: A Success Story." Journal of Social Issues 29, no. 2 (1973) special issue.
This is an excellent collection of articles which explore diverse aspects of the experiences of Asian-Americans.

Tachiki, Amy, Edding Wong, Franklin Odo, with Buck Wong. Roots: An Asian American Reader. Los Angeles: UCLA Asian American Studies Center, 1971.
This comprehensive and carefully edited anthology contains articles presenting perspectives on the historical, sociological, and psychological experience of Asian Americans.

Wand, David Hsin-Fu, ed. Asian-American Heritage: An Anthology of Prose and Poetry. New York: Pocket Books, 1974.
This anthology includes stories, poetry, essays, excerpts from novels, and other literary selections.

Chinese Americans

Barth, Gunther. Bitter Strength: A History of the Chinese in the United States, 1850-1870. Cambridge: Harvard University Press, 1964.
A useful and careful study of the early Chinese immigrants to the United States.

Brett, Victor C. and DeBarry Nee, eds. Longtime California: A Documentary Study of An American Chinatown. New York: Pantheon, 1972.
This book includes narratives and interviews which reveal the culture and problems of San Francisco's Chinatown.

Cheng-Tsu Wu, ed. "Chink!": A Documentary History of Anti-Chinese Prejudice in America. New York: World Publishing, 1972.
A useful collection of documents about anti-Chinese movements in the United States.

Lee, Rose Hum. The Chinese in the United States. Hong Kong: Hong Kong University Press, 1960.
This book discusses the social, economic, occupational, and institutional life of Chinese Americans.

Lyman, Stanford M. *Chinese Americans*. New York: Random House, 1974.
An informal study of diverse aspects of Chinese-American life.

Miller, Stuart Creighton. *The Unwelcome Immigrant: The American Image of the Chinese, 1785-1882*. Berkeley: University of California Press, 1969.
In this well-written and scholarly book, Miller provides new perspectives and interpretations of anti-Chinese attitudes and movements in the United States.

Sung, Betty L. *The Story of the Chinese in America*. New York: Macmillan, 1967.
The author presents the story of the Chinese American in a highly interesting and readable style. A popular, not a scholarly history.

Sung, S. W. *Chinese in American Life: Some Aspects Of Their History, Status, Problems, and Contributions*. Seattle: University of Washington Press, 1962.
A comprehensive and well-researched reference on the Chinese in the United States.

Japanese Americans

Bosworth, Allan R. *America's Concentration Camps*. New York: Norton, 1967.
This is a popular account of the internment which both teachers and high school students can read.

Daniels, Roger. *Concentration Camps U.S.A: Japanese Americans and World War II*. New York: Holt, 1971.
An excellently written, perceptive history of the internment of the Japanese during World War II.

________. *The Politics of Prejudice: The Anti-Japanese Movement in California and the Struggle for Japanese Exclusion*. Gloucester, Mass.: Peter Smith, 1966.
A careful study of the long struggle that took place on the West Coast to exclude the Japanese.

Girdner, Andrie and Anne Loftis. *The Great Betrayal: The Evacuation of the Japanese Americans during World War II*. New York: Macmillan, 1969.
This well-written popular account of the internment conveys the feelings and attitudes of the people involved in a "catacylsmic uprooting."

Grodzins, Morton. *Americans Betrayed: Politics and the Japanese Evacuation*. Chicago: University of Chicago Press, 1949.
Grodzins argues that the internment was caused by pressure groups and West Coast politicians.

Hosokawa, Bill. *Nisei: The Quiet Americans*. New York: William Morrow, 1969.
A popular history stressing the role of the Japanese American Citizenship League.

Kitano, Harry H. L. *Japanese Americans: The Evolution of a Subculture*. Englewood Cliffs, N.J.: Prentice-Hall, 1969.
A useful sociological and historical overview of Japanese Americans.

Petersen, William. *Japanese Americans*. New York: Random House, 1971.
An informative but pedestrian and tedious sociological and historical treatment of Japanese Americans.

Spicer, Edward H., Asael T. Hansen, Katherine Luomala, and Melvin K. Opler. *Impounded People: Japanese-Americans in the Relocation Centers*. Tucson: University of Arizona Press, 1969.
Four former employees of the War Relocation Authority present their interpretation of the internment.

tenBroek, Jacobus, Edward N. Barnhart, and Floyd W. Matson. *Prejudice, War and the Constitution*. Berkeley: University of California Press, 1954.
The authors advance a novel theory to explain the evacuation and present a carefully researched analysis of its origins and stages.

SECTION IV IMPLICATIONS FOR INSTRUCTIONAL STRATEGIES AND TEACHERS' ROLE IN WORKING WITH THE CULTURALLY DIFFERENT LEARNER

Without doubt, the two important prerequisites for teaching cultural different are a good dose of understanding and a recording of the "Queen of Soul," Aretha Franklin, recorded in Detroit called R-E-S-P-E-C-T. In the situation involving understanding between teachers and culturally different students, we can modify the behavior of the teachers or we can change the behavior of the culturally different students, or we can alter the behaviors of both to promote improved understanding.

By definition, culturally different students behave differently from individuals of the dominant culture. An individual born into a sub-culture learns the appropriate behaviors of the sub-culture. The appropriate behaviors of the sub-culture may not be appropriate for successful functioning in the dominant culture. The dominant culture usually controls the political, educational, and all other systems of the society. Educators are most often members of the dominant culture and have learned the behaviors of the dominant culture.

Our educational system, then, consists of educators of one culture interacting with students of the same culture and students of various sub-cultures. Understanding in the classroom is dependent upon how clearly the elements of the interaction are cognizant of the valid cultural differences and the associated cultural behaviors and behavioral expectations.

One major impediment to understanding in our society is the failure of the dominant culture to recognize that the sub-cultures are valid cultures with distinct behavioral patterns that differ from the behaviors of the dominant culture. When the rational behaviors of a culturally different student appear irrational to the teacher from the dominant culture, understanding is not present in the classroom.

One objective reiterated in cultural pluralism is to "shape mature attitudes toward other people, toward authority, toward work, study, and play." Although very often various writers emphasize the quest for "tolerance" of differences, sensitive teachers should use this curriculum to move students from tolerating differences to seeing human differences as ok, beautiful, and of great value. As the child matures he should move from ethnocentrism to full acceptance of the worth, dignity, and value of every human being regardless of differences in race, ethnic origin, and social class (Noar, 1975).

Teachers must be especially sensitive to what textbooks say about persons who are now minority groups in our society. For example, there is danger in expecting Mexican Americans, Indians, and Blacks or any other ethnic minority group to learn only that they represent conquered peoples whose cultures were weak and inferior; that their ancestors had to adjust, accept, assimilate and become deculturated in order to be acculturated to the majority patterns. In fact, these students are in a double culture bind which creates deep value conflicts. Today, in our society, the minority groups are moving away from previous roles of inferiority, defeatism, and submission to restriction and segregation. They are rebelling against interference with the exercise of their inalienable rights. They are demanding equality and justice now.

Teachers are called upon to be sensitive to the emotional as well as the physical and mental needs of their students. Development of sensitivity depends to a considerable degree, upon knowledge of the environment in which a student has his being, of the social forces that impinge upon him, of the nature of his family life and important events in the history of his people.

Some emotional needs are common to all human beings regardless of age or social class, race or religion, national origins or mental abilities. One, of great importance, is manifest in early infancy. It is the need to be accepted for oneself alone, as a human being, to be needed, to be wanted, to feel belongingness. When this need is not satisfied, when instead a person feels rejected, believes he is not wanted, not liked, he is likely to think that the reasons lie within himself and possibly are those things which he cannot change such as race or ethnic origins. Because everyone behaves the way he perceives himself to be, such a student may act out his feelings about himself in unacceptable ways. Some rejected children develop overall patterns of violent aggression. Others withdraw--become non-participant, apathetic or alienated. Some get physically sick with what doctors call psychosomatic illness.

The teacher communicates his feelings of acceptance or rejection to students both verbally and nonverbally. His words, tone of voice, and inflection may say, "I don't like you and I wish you weren't here." The gestures used may say come or go away. Contact must be warm and reassuring, not hard or hurtful.

Minority group students suffer more than others from rejection in our society as well as in school. They believe that the dominant group is responsible for their past and present segregation, limitations, and restrictions. They are aware and resentful that society has not offered them equal opportunities, and that there is serious interference with the exercise of the human and civil rights to which they are entitled. The classroom teacher must know the reality of these experiences and, being sensitive to the injustices of the past and present, make every effort to assure students that he does in truth want them in his room and intends to do whatever he can to make sure they learn.

Another basic need common to all students is the need to achieve, to accomplish, to experience success. Failure deprives them of the satisfaction of that need. Then some student fight back with patterns of violent aggression. Others withdraw, they stop trying and become non-learners. Some get physically sick. Success to the student means, "I got it right!" Every student needs to get something right every day, to learn something and to know that his teacher is pleased with him. Success and praise are profoundly motivating. They turn students on. They free the energy needed to make an effort. They convince students that they can learn. Once a student perceives himself as able to learn, and knows the teacher cares, he usually does learn.

Possibly one of the most difficult tasks the teacher must accomplish is self confrontation with respect to his own private attitudes and values. Some may have to exchange long held myths and superstitions for truth about people. Some may find that they tend to think in stereotypes that require challenge and testing against the reality of individual differences. Prejudice, discrimination, rejection, exclusion on the basis of race, color, religion, creed, national origin, social class, and even mental ability have no place in the classroom.

Needs Vary

In order to deal realistically and relevantly with ethnicity or cultural differences, teachers and schools must understand not only the cultural or ethnic needs of students, but their psychological ones as well. They might well adapt Abraham Maslow's theory about experienced needs.

Maslow believed that individuals fulfill their needs in ascending order, from the immature to the mature. As in a pyramid, the basic needs level involves physiological and survival goals, such as food, shelter, clothing, sex.

In terms of cultural understanding teachers must understand how various ethnic or culturally different groups differ or agree in how they meet these needs. For example, middle-class Italian students experience different needs than do poor Puerto Rican inner city students, which can influence their behavior or learning. Students who have to worry about bare necessities cannot learn as well as those who are well fed or clothed, though the latter may have other problems which inhibit or facilitate their education.

The next level of cultural understanding consists of safety needs. When individuals have at least partially fulfilled their basic needs, they experience tensions relating to the needs for security, orderliness, protective rules, and general risk avoidance, which require a living salary, insurance policies, burglar alarms, police protection, health care.

Again, as with individuals, cultural diverse groups are very much concerned with these needs, because there are economic and cultural differences in access or availability to them. The poor in the urban cities cannot readily obtain theft or fire insurance. Foreign-speaking groups are reluctant or unwilling to go to health care centers or hospitals where no one speaks their language.

Should individuals have these needs met with some relative success, they encounter the need for belongingness, for being accepted and appreciated by others. This involves family ties, friendship and membership groups, and particularly schools, where members of ethnic groups have for too long been looked upon with suspicion--and even hostility. At one time or another, almost every minority group member has felt ignored or unwanted by schools or teachers.

Security Needed

It is when an individual feels relatively secure in his relationship with others--both within his own group and among the other groups about him--that he will experience the need for ego-satisfaction, which is often associated with ambition and a desire to excel. We frequently see members of ethnic groups struggling to gain social and professional recognition and rewards, and when successful, they are hailed as heroes. Too often teachers forget that a successful Portuguese doctor is more important to an aspiring Portuguese youngster than an Anglo-Saxon Protestant industrialist.

The highest need, in Maslow's theory, is that of self-actualization, a goal sought by modern education generally, but which must be applied with great understanding to ethnic groups in particular. The students are helped to achieve personal growth and are challenged to become more creative, through directing themselves to measure up to their own criteria of personal success.

Such self-actualization includes risk-taking, seeking autonomy, and developing freedom to act within their own primary groups and among those about them.

Teachers' Role

Teachers can do a number of things to help in this process, such as:

1. Develop an inter-ethnic or multicultural committee to search for and develop instructional materials which are balanced, reliable, and accurate in their portrayal of the contributions of minority groups to the culture of the United States.
2. Examine current instructional materials and methods, and the way they are being used or even misused.
3. Develop a community resource file of ethnic organizations and resources, such as speakers, books, newspapers, etc. Teachers should come to grips with such questions as: Does ethnic group pride divide and alienate the community? How can an ethnic studies approach reduce intergroup tensions in schools and communities? How should school curriculum reflect both the pluralism of American generally and the immediate community specifically? How can curriculum be updated in vocational education? What resources are available to the teacher? What educational models are available for effective classroom and school teaching about ethnicity?
4. Schools or school systems should develop an ethnic or multicultural education action system which would utilize the students themselves, through encouraging them to do studies of their own ethnic groups, using the experience of their parents and grandparents in developing and collecting diaries, histories, heirlooms, folk customs, songs, experiences (Sheppard, 1977).

Conclusions

In conclusion, we are now approaching a new era. It is the era of cultural pluralism. Different strokes for different folks! After extensive study, many scholars have come to the conclusion that the United States was never a single culture; it was not and is not a melting pot. In reality, it is a country which allows a wide variety of people an opportunity to live together in a common geographical space, maintain most of their native culture, and at certain moments in time, interact with individuals from other cultures according to economic, social, or educational needs. Thus in New York, the presumed capitol of the melting pot, we see bastions of cultural enclaves--China Town, Little Italy, Brownsville, Harlem, Spanish Harlem, etc. In other words, we see individuals maintaining their cultural patterns even though they interact with the larger society in a variety of ways. However, this maintenance of cultural patterns rarely carries over into our school systems. If one is different in the typical school system, he is usually viewed as a special problem.

Further, it is our hope that teachers will not use multi-cultural education and the ideas presented here to provide the student with a crutch with which they can more easily fail. Don't tell them that they have it tough because they are different. Tell them success is tough. Tell them that they can make it if they want to and that the only reason for failure is oneself and not one's nationality or religion. Success in the world is an individual thing; groups don't succeed, individuals do.

Multi-cultural education is either present in a classroom or it is not. If one believes in the worth of all people and cultures, his classroom will reflect this, with or without special materials; if not, no amount of materials or special assistance will change the situation. The whole question boils down to the teachers' state of mind. It is he who sets the tone and mood of the classroom and he who will use or abuse the materials.

If any teacher denies a child's heritage, it's as though he's saying, "Your heritage is bad--so you must be." We can't do that--one of the primary goals in education is to build a positive self-imate. Roots should be extended into heritage and genuine cultural pluralism developed. Then different ethnic groups can coexist with total integrity, live and participate together while remaining who they choose to be.

On the other hand, just because a teacher works in a school that is predominantly Black, Anglo or Chicano does not mean that there is no need for multi-culturalism. Multi-culturalism serves two basic functions: (1) to help every child to feel more "at home" at school and to stress the importance of the child's heritage, traditions, and culture, and (2) to expose every child to the wide range of cultures that exist in the world around us.

Why is multi-cultural education so important? By knowing about others we can make comparisons about personal differences and similarities. This is the best way to learn about one's self. Secondly, no one lives in a vacuum. Other people have a profound influence on your life no matter who you are. In order to work effectively with others we need to know about their background. And thirdly, knowing about other cultures and other ways of living gives a person a choice about how he or she may want to live his or her life. It is truly an enriching experience.

Finally, we are not, nor shall we ever be, the melting pot that textbooks have tried to make us. Our country consists of people with widely different needs, talents, and backgrounds. We must recognize the need to extend the range of human variability and understand that being different does not mean being inferior (Sheppard and Protinsky, 1976).

The ultimate goal, then, is to employ a culturally pluralistic curriculum which will accurately represent our diverse society. But a person cannot learn when he feels intimidated. A white man cannot learn of the richness of the black culture, nor the black man of the white culture, when he feels powerless or has a negative, bloated, or false self-concept. The lid on the melting pot must be closed.

REFERENCES

Sheppard, N. Alan. Cultural Pluralism and the Disadvantaged in Vocational Education. Paper presented at the University of Missouri Visiting Scholar Program, July, 1977, Columbia, Missouri.

Sheppard, N. Alan and Ruth Portinsky. Cultural Diversity and the Exceptional Student in Vocational Education. Paper presented at the annual meeting of AVA, December, 1976, Houston, Texas.